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MASTER AND SLAVE.

THE RIGHTS AND THE DUTIES OF MASTERS. A Sermon Preached at the Dedication of a Church erected in Charleston, S. C., for the Benefit and Instruction of the Colored Population. By Rev. J. H. Thornwell, D.D.

Though the kindness of some unknown friend we have been furnished with a copy of this venturesome discourse. It is so remarkable a production that we should be glad to lay it before our readers without abridgment. Hardly a more convincing Anti-Slavery document can be found, North or South, than this grave and studied attempt, by a learned Doctor of Divinity, to sustain the institution of human bondage on the ground of Christian ethics and by Scriptural authority.

There is no apparent reason to question Dr. Thornwell's sincerity; but to his insight, his reasoning faculty and his candor, this sermon is a bad certificate.

The "Introduction" explains the origin, shape and intention of the building dedicated. It informs the reader that this building has been put up under the supervision of the Second Presbyterian Church in Charleston. The minister is appointed by the Session of that Church and by the Presbytery of Charleston. The structure is built in the form of the letter T, not because T stands for Tyranny, but for architectural reasons entirely. White persons are to be admitted, but only to the transepts, and then by different doors from those that admit the negroes,—a circumstance, intended, we presume, to express the inferiority of the whites. The congregation is to be under "the ecclesiastical watch and control of the Session of the Second Church." Under what "watch and control" they are to be not "ecclesiastical," but in their capacity as men made in the image of God, we are left to imagine. The House, it seems, is paid for, and now, we are told, "stands a pleasing monument of the Christian zeal of our community for the sound and thorough religious training of their Slaves." These two last words, used in such a connection, do not probably grate on Southern ears as they do on ours. To us the sound of them is horrible; and they suggest the very unpleasant thought, that possibly, the Christianity which buys and sells human flesh, in erecting churches for its victims may be actuated about as much by considerations of economy and constabulary, as by allegiance to that gospel of Liberty, Equality and Love, which would set the captive free. The Introduction ends as follows:

"The Session of the Second Presbyterian Church, anxious that the profound and comprehensive views of Dr. THORNWELL, upon *the* question of our country and our day, should not be confined to those who heard his Discourse, have requested and obtained from him a copy for publication. It is, accordingly, now sent forth as another Scriptural exhibition of the Rights and the Duties of Masters."

We propose to examine it a little, in that character.

The text is this: "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven." Ominous words! If the preacher had been content to say that the shortest way of complying with this precept, in the spirit and the letter, is to make the American Slave free, he would have abbreviated both the hearer's duty and his own discourse. He begins by referring to the Slaves as "emphatically the poor of our land." And from his treatment of their case he seems quite willing to take, not as a prediction, but as a command, the words, "these poor ye shall have always with you." After observing that there had arisen an objection to this movement, on the ground that a spiritual advantage accrues from a mixed assembly where Master and Slave meet before their common God, he valiantly and joyfully announces that

"An enlarged philanthropy prevailed over sentiment—and the completion of this structure is a declaration to the world—that neither apprehensions of safety to ourselves, nor of injury to our servants—that neither mawkish sentimentalism nor absurd jealousy, shall deter us from providing the negro with the armor of salvation."

Dr. Thornwell's vexation at Anti-Slavery doctrines betrays him into some discreditable departures from fact: *e. g.*

"The philanthropy of Christendom seems to have concentrated its sympathies upon us. We have been denounced, with every epithet of vituperation and abuse, as conspirators against the dignity of man—traitors to our race, and rebels against God. Overlooking, with a rare expansion of benevolence, the evils which press around their own doors, the vices and crimes and sufferings of their own neighbors and countrymen, the philanthropists of Europe and this country can find nothing worth weeping for but the sufferings and degradation of the Southern slave, and nothing worth reviling but the avarice, inhumanity and cruelty of the Southern master, and nothing worth laboring to extirpate but the system which embodies these outrages and wrongs. So monstrous are the misrepresentations which ignorance, malice and fanaticism are constantly and assiduously propagating in regard to this relation among us, that if our names were not actually written under the pictures, we should never suspect that they were intended for us. In the grave discussions of philosophy—the solemn instructions of the pulpit—the light effusions of the poet—in popular assemblies and legislative halls—among all classes and conditions of men—we are held up to execration and contempt; and our society is shunned as scrupulously as if the taint of leprosy adhered to us. Even those who cannot find it in their hearts to join in the violent maledictions which zeal for humanity has piled upon us, never venture upon a plea of justification in our defence. They pity us—they lament our lot—admit that our case is bad, desperately bad—but then we are not so much to be blamed. They curse us in their sympathies."

Now, however irritated a defender of Slavery may be by opposition, he ought, especially if standing in a pulpit, to shun so egregious a misstatement as that "the philanthropists of Europe and this country can find nothing worth weeping for but the sufferings and degradation of the Southern Slave." He must be very ignorant indeed of what is going on in the cities and towns of the North, to say nothing of Great Britain. * We would refer him to a list of Charitable Institutions in our common Directories, to Hon. S. A. Eliot's article in the North American Review, a few years since, on the Charities of Boston, or even to the report of the Jenny Lind Charitable Committee, to convince him that we pay some attention to several other things besides Slavery.

We next quote, and with pleasure, a paragraph in which Dr. T. makes a frank confession of error on the part of the South.

"The fear of good men among ourselves has been, that the natural exasperation which so much unmerited censure and such extraordinary interference with our affairs have a tendency to produce, would provoke us to extremities resulting rather from the violence of resentment than the dictates of prudence. Perhaps, at the first alarming indications of our moral position, in the estimate of the world, we indulged too much in the language of defiance, and permitted ourselves to yield to suggestions of policy, which, in our calmer moments, neither the reason nor the conscience of the country should approve. It is useless to deny that we were tempted to resort to measures of legislation, which, while they contribute nothing to our security, have given a pretext to the calumnies of our enemies, and embarrassed our defence in the hands of our friends. But I feel bound, in candor, to say, that, under the extraordinary pressure which has been upon us, it is a matter of astonishment and of devout thanksgiving to God, that we have been able, in the regulation of our domestic institutions, to preserve so much moderation, prudence, humanity and caution."

But when he goes on to say,

"That in the conduct of our plea we have contributed our full proportion to the philosophy of government—that we have done much to expose the fallacies and dangers of prevailing theories in regard to the scope and purpose of political institutions—that we have been eminently conservative in our influence upon the spirit of the age, it seems to us, cannot be decently denied,"

he excites a slight sense of the ludicrous. Precisely what grand services to the "philosophy of government" have been contributed by pro-Slavery champions, would form rather an entertaining disclosure. The posture of the country at this moment is an odd comment on the benefits conferred by Slavery on the "philosophy of government."

We are also gratified at the following gleam of candid concession, in connection with a passage in which the preacher repudiates the theory, lately honored by the approbation of Prof. Agassiz, that the negro is of a different race and blood from the white man:

"Men may be seeking eminence and distinction by arguments which link them with the brute; but the instinctive impulses of our nature, combined with the plainest declarations of the word of God, lead us to recognize in his form and lineaments—in his moral, religious and intellectual nature—the same humanity in which we glory as the image of God. We are not ashamed to call him our brother."

But here again the reverend gentleman leaps so suddenly from sense to absurdity that he gives the reader a most disagreeable jolt, and leaves him dismally in the fog. For he goes on thus: "This great battle with the Abolitionists has not been fought in vain;" and proceeds to aver his solemn belief that at some future time after an indefinite amount of disaster, extinguishing of lights, conflicts, wearied and heart-sickened nations, atheism, war, and rolling away of smoke, there shall be at last a splendid outburst and triumph of the "fact" that the Slave-holder's "principles are true;" "the world must come at last to them;" and "God will vindicate the appointments of His Providence," by establishing Slavery in the world against all opposition. Here is a new pattern for the millenium. Fetters and whips are to be its badges; groans, sighs, and the curses of broken hearts and separated families its "herald-voices."

Dr. Thornwell has made some discoveries. One of these, and a favorite one with him, is that Anti-Slavery is identical with communism. This will surprise some of us who have been opposing human Slavery without the least suspicion that we were committing ourselves to the theories of St. Simon or Fourier. We are all mistaken, ignorant, misguided associationists, it seems; consciously, or unconsciously, we are no better than jacobins, and red-republicans. This is embarrassing; and we can only exhort our fellow-convicts to receive this new condemnation with as much composure as the case admits. Here is their cool sentence:

"It is not the narrow question of abolitionism or of slavery—not simply whether we shall emancipate our negroes or not; the real question is the relations of man to society—of States to the individual, and of the individual to States; a question as broad as the interests of the human race.

These are the mighty questions which are shaking thrones to their centres—upheaving the masses like an earthquake, and rocking the solid pillars of this Union. The parties in this conflict are not merely abolitionists and slaveholders—they are atheists, socialists, communists, red republicans, jacobins, on the one side, and the friends of order and regulated freedom on the other. In one word, the world is the battle ground—Christianity and Atheism the combatants; and the progress of humanity the stake"

In other words, the world is in a great fight between two powers; atheism, represented by human liberty, on the one side; the "Progress of Humanity," represented by human slavery, on the other! Heaven speed the right!

The Doctor possesses the audacity of concession to an extent that we have never brfore witnessed in any human being. For instance. "That is a desperate cause which is either incompatible with the general tone and spirit of Christianity, or with the progress of true liberty, which is only another name for the social and political developement of man;" and so on to the length of a page or more.

Here the preacher plunges into argument, an element in which he disports himself almost as recklessly as in that of assertion. The two opponents that he selects for his tilt are Dr. Channing and Prof. Whewell. Nothing can be more admirable than the nonchalance with which he dashes at these antagonists,—he the giant, and they the Lilliputs,—except the strange illusion by which, as he retires from the assault, they appear standing in unmoved strength, and the gigantic and Lilliputian aspects have changed places. The kernel of the argument is this: Dr. Channing and Prof. Whewell, erring and shallow minds, have maintained that the essence of Slavery is *property in man*, reducing the individual to a chattel. Dr. Thornwell argues, at length, that Slavery is no such thing,—not property in the slave's personality, or his soul, or even his flesh and blood, but only in his *labor*, and is, therefore, quite a harmless and inoffensive matter. The only difference between it and free labor is, "the intervention," in the latter case, "of a contract," which contract, the Dr. placidly informs us, "is not always a matter of very great moment." This is capital. That is, when the slaveholder sells a man away from his wife and children, holds him day and night as his own, directs his food, drink, raiment, affections, worship, place of residence, and every other possible interest of his life, he is only using his labor without a contract!

One branch of this argument, which becomes by turns classical and Scriptural, historical and poetical, is this: the idea of personal responsibility, or a state *above that of being possessed by another*, is essential to the idea of obedience; but the Bible requires servants to *obey* their masters; therefore the Bible decides that American slavery does not admit of being regarded as property in man. Capital, we say again. "The state of things so graphically described and eloquently deplored by the great father of Unitarian Christianity in America is a palpable impossibility!" All that blunder of Dr. Channing's may now be considered as set right. Behold the true solution!

"What is it that makes a man a slave? We answer, the obligation to labor for another, determined by the Providence of God, independently of the provisions of a contract. The right which the master has is a right, not to the *man*, but to his *labor;* the duty which the slave owes is the service which, in conformity with this right, the master exacts. The essential difference betwixt free and slave-labor is, that one is rendered in consequence of a contract; the other is rendered in consequence of a command. The laborers in each case are equally moral, equally responsible, equally men. But they work upon different principles."

Very different *principles* indeed, so different that in the one case they work on a lawful principle, and in the other on no principle at all.

After this logical treat, the preacher affords us a rhapsody on freedom.

"There is a freedom which is the end and glory of man; the only freedom which the pen of inspiration has commended, and which, from its very nature, is independent of the decrees of kings, or the mandates of States. It is *the* freedom which God approves; which Jesus bought by his blood, and the Holy Spirit effectually seals by His grace; the liberty wherewith Christ has made us free. It consists essentially in the dominion of rectitude, in the emancipation of the will from the power of sin, the release of the affections from the attractions of earth, the exemption of the understanding from the deceits of prejudice and error. It is a freedom which the *truth* of God brings with it—a freedom enjoyed by the martyr at the stake, a slave in his chains, a prisoner in his dungeon, as well as the king upon his throne. Independent of time or place, or the accidents of fortune, it is the *breath* of the soul as *regenerated* and redeemed; and can no more be torn from us than the atmosphere of Heaven can be restrained. If the Son shall make you free, you shall be free indeed. The ancient philosophers caught a glimpse of it when they declaimed upon virtue as the end and perfection of our being; Cicero almost seized it when he described him alone as possessed of freedom of will, who pursues rectitude, rejoices in duty and regulates his conduct by wisdom and prudence. This freedom makes man truly a man; and it is precisely the assertion of this freedom—this dominion of rectitude—this supremacy of right, which the Apostle enjoins upon slaves—when he exhorts them to obey their masters in singleness of heart as unto Christ—to despise eye-service, but to do their work as in the eye of God."

A shrewd slave would be apt to say to this, "That is all very well for you free folks, but it has a very different sound to a bondman sighing to be his own."

At this point our author introduces another of his tremendous concessions; which is that "there will be no bondage in heaven." For the present life, we must be content to put up as we best can with slavery and Dr. Thornwell. The former is a necessary consequence of the Fall, and the latter, we suppose, is a consequence of the former.

"The free citizen of England and America could not endure the condition of African bondage—it would defeat his individual development. Neither could these nations endure the lifeless stagnation of Asiatic despotism. But the governments of Asia may be the only ones consistent with the moral development of their people, and subjection to a master, the state in which the African is most effectually trained to the moral end of his being. When we consider the diversities in moral position, which sin has been the means of entailing upon the race, we may be justified in affirming, that relatively to some persons and to some nations slavery may be a good, or to speak more definitely, a condition, though founded in a curse, from which the Providence of God extracts a blessing. We are not to judge of the institutions of the present, by the standard of the future life—we are not to confound the absolute and relative. For aught that we know slavery may stand in somewhat the same relation to political society, in a world like ours, in which mortality stands to the human body; and it may be as vain to think of extirpating it, as to think of giving man immortality upon earth. It may be, and perhaps is, in some of its forms, essential to an imperfect society; and it may be, and perhaps is, the purpose of God that it should be found among men, as long as the slime of the serpent is over the earth."

"The question," says Dr. T. "is, not whether slavery is the State most favorable to the offices of piety and virtue, but whether it is essentially incompatible with their exercise." Now we submit that whatever *the* question is, a very reasonable question is the one which Dr. T. sets aside as "not the true issue." Is it not legitimate to seek to produce a state of things "most favorable to the offices of piety and virtue," rather than the opposite? Elsewhere he allows, by another concession, that if slavery restricts the slave in the exercise of any of the duties belonging to humanity it is to be condemned. Is it not in the nature of slavery to restrict the slave in the exercise of all virtues dependent on personal freedom? Now, personal freedom is an estate, in our opinion, "belonging to humanity." To assume the contrary is to beg the question. Besides, in judging of the moral character of slavery, we must regard not only the vices it positively requires, but the enormous host of vices, to which, by the very nature of the institution, it throws the door wide open.

In the next passage Dr. T., still possessed by the phantom of Socialism, makes a most extravagant and unauthorized statement, of which we give our readers the benefit, for the sake of showing them what kind of accuracy the defence of slaveholding observes:

"The fundamental mistake of those who affirm slavery to be essentially sinful, is that the duties of all men are specifically the same. Though they do not state the proposition in so many words, and in its naked form would probably dissent from it, yet a little attention to their reasoning puts it beyond doubt, that this is the radical assumption upon which they proceed—all men are bound to do specifically the same things. As there are obviously duties of some men, in some relations, which cannot be practiced by a slave, they infer that the institution strips him of his rights, and curtails the fair proportions of his humanity. The argument, fully and legitimately carried out, would condemn every arrangement of society, which did not secure to all its members an absolute equality of position: it is the very spirit of socialism and communism."

Dr. T. says again, "Some are tried in one way, some in another; unless slavery is inconsistent with the spirit of philanthropy or the spirit of piety, it is not inconsistent with the pursuit or attainment of the highest excellence." Exactly; and *vice versa*, which is all we claim.

And again; "The servant of men may be the freeman of the Lord." Why does he here resort to the euphuism "*servant*" while he elsewhere says "*slave?*" Is it that the latter word would not sound quite smoothly in such immediate contiguity with the AWFUL NAME which comes after? Why not be the Lord's freeman and men's freeman too? And moreover, instead of taking all the space he has employed to show what a good Christian a slave may be (thereby covertly providing for his being more contented, perhaps, in his slavery) it would be well for Dr. T. to expend a part of his abilities in reconciling *slaveholding* with Christianity.

There are many more points, which we have no space to touch upon,—for the sermon is a long one. It concludes with some excellent observations on the duty of consulting for the spiritual welfare of the lowest classes in the community. If we have given the impression that the discourse is altogether a weak one, we have not done it justice. As an argument for slavery it is "nought, is less than nought." But it is vigorously written, and evidently proceeds from a man of more than ordinary talents, accustomed to dignified habits of thought, and of a fine intellectual culture. We do not expect to meet with a better attempt on that side of the question,—for several reasons.

[For the Christian Register.]

MISSIONARY CAUSE, AND SPRINGFIELD CONVENTION.

MESSRS. EDITORS. In the account of the proceedings of the late Unitarian Convention at Springfield, my attention is especially attracted by the third resolution which reads as follows:

"*Resolved*, That the constant and rapid increase of this nation in territory and numbers, opens before us a vast missionary field, in which with all Christian sects, it is our equal and immediate duty to be actively engaged alike for the interest of our fellow-men, for the life of our churches, and to secure unity of action in our denomination."

Had it been my privilege to have been present at the Convention, I should have deemed it my duty to seek so to modify the above resolution, as to have excluded all comparison with other denominations, or if such comparison were insisted on, to have endeavored to obtain the expression of the superior claims of the Missionary cause upon Unitarians, to those of all other Christians.

I object to such comparisons as the resolution embodies, because they seem to me the expression of a conscious and helpless feebleness. They speak of a stifled atmosphere, a sort of gasping for breath, and a timid and beseeching glance towards our Orthodox brethren, as though we were humbly asking permission to live. If as a denomination, Christ be formed in us the hope of glory, then we will press onward to the attainment of that glory, irrespective of the action of others. If Christ and his cause be dear to our hearts, if the mighty and soul-compelling principles of Christianity have obtained possession of our minds; then in their light we will perceive our work, and in their strength press onward to its accomplishment. We shall not need comparison with the action of others, to stimulate us to the performance of our duty. Forgetting, that there are other "Christian sects" in the world, forgetting all that others have done, and all that they are endeavoring to do, we would cry out with large and full Christian hearts, "Lord what wouldst thou have of us;" and as the answer would speedily, and clearly, and powerfully come, we would gird ourselves and enter with our strength upon the work. We are not to ask as a boon of charity the name of Christian from those who arrogate it exclusively to themselves; we are to win it by our Christian works. When our banners shall be planted upon every field of Christian warfare, when our trophies won from the death and hell of iniquity and falsehood shall be everywhere seen; when we gain victory after victory over what we believe to be false views of God, of Christ, of Man, and hence over what we must inevitably regard as the great obstacles to Christian progress;—then shall prejudice perish, and the name of Christian be ours, by clearly recognised right. I grieve for the false philanthopy that there is among us, and for the low value at which we estimate our own position. Upon the one side we are ready to acknowledge those to whose views of Christianity we are in their whole breadth diametrically opposed, in as good a position as ourselves in relation to their souls salvation; and upon the other, we humbly claim to be admitted to an equality of position with them. I would not be deemed arrogant and uncharitable; but this I would say, that whatsoever seems to us God's truth must be of vital importance to us; all that is opposed to it, must appear injurious in its degree to man's welfare; and as our views of truth are strongly distinctive from those of the Christian world, so must be our position. As a denomination we must be isolated, we must stand apart; going forth from our strongholds to attack error, indifference, and sin, wherever we can find them; and as we can find them first nearest to us, about our own homes, and throughout our own land; there we must first with our whole strength attack them. This we shall do, when we see and estimate aright our own position, and the great work that God, through Jesus Christ our Lord, calls upon us to perform. This we shall then do regardless of the works of others, except so far as we can overturn what is evil in them, and substitute in its place that which is good.

But I have remarked that in case of my failure in obtaining my first proposed modification of the resolution occasioning these remarks, that I would have sought the introduction of another, expressing the superiority of the claims of the Missionary cause upon Unitarians, over those which it addresses to all other Christians. I may be premature in my expectations; but I am too profoundly persuaded of their truthfulness to doubt their ultimate fulfilment. That Unitarians are to be the great Missionary body of the World, I regard not so much a question of fact, as of time; with regard to the latter I may be misled, as man in his little impatience, and brief earthly career would always hurry on the grand purposes of God, which nevertheless move grandly and resistlessly onward to their own accomplishment. But again and again would I solemnly assert, that the finger of God points Unitarians to the Missionary work as he points no other Christians.

But I am asked the reasons for this assertion, and I shall seek briefly to give them. I find them chiefly in our position in relation to the great truths of Christianity. I know that it is customary with many to undervalue religious doctrines, and to insist upon the spirit of Christianity, as the sole vital necessity. But it is the nature of the human soul, in its recognition of all great bodies of truth, to analyze and give them scientific expression; and this it does that it may define and increase their power in itself, and render them effective in its action upon others. Thus we find a great body of truth within us by our contact with God's word in Universal Nature, and the Bible, and especially, and pre-eminently by our contact with the life of Jesus Christ. Here we begin to ask what is it that moves so mightily within us; and now we define and put into forms of expession our ideas of God, of Christ, of Human Nature, of Sin, of Regeneration, Assurance of acceptance with God, and of ultimate salvation. Here the Intellect seizes upon the treasures which the Soul has amassed, and developed them into harmonious arrangement. Now they are at hand for daily use; and the soul armed for the struggle with error, proceeds to combat and victory.

Here then is the foundation of our superior duty in the cause of Missions. We believe we have better defined Christianity than all others; that we better perceive its adaptation to human nature, and therefore have more power to induce men to its acceptance.

But it may be objected that Trinitarians assert superiority of adaptation in their views, to the great wants of humanity. To this I need only reply, that the duty which I have asserted to be incumbent upon us, they must find incumbent upon themselves. Wherever superiority of adaptation is asserted, there should there be effort for superiority of performance.

I could give more, and cogent reasons, for the greater claims of the Missionary cause upon us, than upon other Christians. But I forbear because my communication is already sufficiently long. If it be acceptable to your readers, I may address you again upon the subject. M. D. L.

FEMALE ASYLUM.

Fifty years ago, "a few high-minded and kind-hearted women," as they are justly described by one of your secretaries, "with deep yet timid feeling," met, as appears by the record, at the house of Mrs. Jonathan Mason, in Cornhill, to consider the need of an Asylum for female orphan children. Dating from a period when only three benevolent societies shared with it the bounty of a most bountiful community, this Asylum comes to-day amidst a throng of young sisters, but none more beautiful or worthy than herself, to present a plea in which our veneration is addressed as well as our duty, and to a public not less bountiful, we will hope, but with channels for bounty abundantly multiplied. It would appear almost argument enough in its behalf to repeat the names of those "chief women" who took the liveliest interest in its early progress,—names as inseparably associated with the honorable fame of Boston as they are dear to many private memories,—names like Bowdoin and Perkins, Cooper and May, Hubbard and Prescott, Goodwin and Sullman, Parkman and Smith, Green and Otis, Lamb and Davis and Gray. Every person mentioned in the Act of Incorporation from the State, signed in 1803, has gone to inherit the promise, be it trusted, of those who, "by patient continuance in well-doing, seek for immortality." Among these gentlemen who rendered vigilant service to its charity, but as donors to its funds and its financial conduct, have been many of the patrons of our best institutions, and fathers in our churches. I need not offend the modesty of the living, by reminding you on what worthy hands and hearts their favorite cause is resting, on their children and successor.

I have referred to ancient records of the association. They are scriptures of virginal beauty; not inspired indeed, by any other inspiration than that of the heart that knows it to be more blessed to give than to receive, but fragrant with the remembrance of the righteous. On the opening page of the first volume, before the entrance of any date or introduction, are written apart these prophetic words: "When the ear heard me, it blessed me; and, when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless. The blessing of him that was ready to perish came upon me." Under this inscription, the first name is that of the distinguished lady who deserves equal praise for her ministering offices to the cause of republican virtue, for her graceful contributions to good letters, and for her domestic piety,—the wife of the elder President Adams. And then follow, after the long and honorable catalogue, I cannot tell you what affecting evidences of exhaustless pity, of untiring charity and faith unfeigned, of self-denying forbearance and fervent prayers, of patient counsels and kindly aids; of friendly debates, always ending in a harmony deeper than before; of the many, many instances of the young girl drawn from the bleakest and most polluted situation, and led up hence into a bright and useful womanhood, made the ornament of some thrifty dwelling, or the contented domestic in some virtuous family; and then of secret gifts, poured out by right hands that did not let the left know their doing, and from so many sources that it would seem as if every profession, trade, and mechanic art, had united to bless the orphan through your treasury.

The Asylum has endeared itself especially to the friends of religion. Besides having connected its groups of juvenile worshippers with several churches, as it has moved from spot to spot seeking larger and more convenient room,—thus leaving its quiet benediction on the walls of many hospital sanctuaries,—formerly, when its anniversaries were celebrated in public, it engaged the efforts of all the ministers of all denominations in turn, to persuade the people for its cause. Standing in that order, forty years ago today, Buckminster preached his celebrated sermon on the "Influence of Christianity on the Character and Condition of the Female Sex." Passing over many revered names, thirty years ago, the younger Henry Ware, whose spirit never failed to glow with a fellow-feeling for any deed of good, gave a new impulse to your prosperity. "The fathers, where are they?" the prophets, do they live forever?" From the heavens to which they had ascended,—amongst the hosannas of departed children whom their intercessions may have aided to redeem,—they bid us be not weary, but faithful unto death, in well-doing, for crowns of life.

Adopt the grand language of one of the managers of this institution, many years ago, when infirmity admonished her to relinquish her exertions. "I might," she wrote, make "this a plea for declining; but, while anything remains to be done, I have not done enough."*

I appeal to you, fathers and citizens. With the growing wealth and limits of this good city of your ancestors, there is a steadily growing class of youthful vagrants; sensual comfort their loftiest aspiration, and sorrow their only patrimony; or, if sorrow is absent, absent only because a callous sensibility, a spectacle still sadder to the eye of Christian pity, is present; children, equally in peril in the streets where they catch the depravity from one another, or in the hovels where its daily poison drips into their veins from an atmosphere saturated with uncleanness and profanity; whose childish talk is the dialect of scoffers, and their increasing years only more subtle initiations into the sorceries of iniquity; whose civil guardianship taxes our industry, and whose aspect of sullen cunning turns our blood cold as we look into their faces.

These are the innocents for whose moral slaughter our sympathies should bleed. One of the old writers of the church, calling the faithful to keep the Feast of the Holy Innocents of Rama, says: "They triumphed in the world, having experienced its dangers; they just received the benefit of life, to make a sacrifice of it to God, to purchase by it eternal life; almost at the same time, they began to live and to die; they received the fresh air of this mortal life, forthwith to pass to immortality." But, of the unfortunate objects scattered through the byways of the city, and saved only through your commiseration, we must say, "They have come into the world but to experience its dangers; they have received the benefit of life to sacrifice it to debauchery; at the same time, they begin to live, and to be enticed astray; they received the deadly air of this mortal life, forthwith to pass into corruption."

Out of those dreary tribes, these women, Christian gleaners and guides, gather the objects of your compassion,—the most exposed of their kind, because adding the bereavement of orphanage to the temptation of penury, and both by years and sex liable to the farthest fall from honor. What shall become of the ancient character of the metropolis, of the decency of our manners, and the pledges of our pride, except you, friends and favorers of holy enterprise, you whose hands are as open to dispense as they are strong to command prosperity, shall strengthen this interposing beneficence, replenish its treasury, redouble its courage! What you cannot do by individual forces, however willing, this tried and proved organization, with its practised eye, its systematic prudence, and its gentle vigilance, —coming before you now to make modest confession of its two-score years and ten,—offers to do in your behalf.

I appeal, mothers, to you. Surely, if over the cradle of sleeping babyhood, visions of a holier life visit the thoughts of the unjust and heartless; if a deeper blush gathers there on the cheek of unchastity; if the worldly mother, faithless to her immortal trust, but never false to fashion, feels ashamed there of her infidelity, and, pouring penitent tears on the pillow of her charge, prays for the renewal that shall change her into what a Christian mother should be,—why should not the sight of these motherless and fatherless, move in you as holy an aspiration!

Brethren of the Christian household, fellow-disciples of the Crucified, some throb of anguish it lies in your power by this day's bestowment, to soothe; some tormenting fear of future suffering or shame to lay at rest; some malignant tempter, watching and waiting for his victim, to disarm; some dread possibility, of what an orphan-girl left unprotected might become, to avert; some sighing soul to lead up in jubilant gratitude to heaven.

Hear a fragment from one of the holy songs of good George Herbert:—

"Write, So much given to God; thou shalt be heard.
Let thy alms go before thee, and keep heaven's gate
Open for thee, or both may come too late.
Freely God giveth, and his word
Is, Freely give:
He only who forgets to hoard
Has learned to live."

To every keeper of that heavenly pledge it shall be said: "Thrice-happy merchant! well hast thou traded with thy wealth. Thou hast bartered with thy perishable silver and gold for the widow's gratitude, the orphan's love and the poor man's prayer." And out of a holier book it shall be said: "Inasmuch as ye did give bread to the hungry, visit the sick, and take the fatherless stranger into your house,—inasmuch as ye did this unto *one of the least of these*, ye did it unto me: enter into the joy of your Lord."

May God put upon the lips of orphan-children, saved through your gifts, some notes of his purest praise! F. D. HUNTINGTON.

* The heroism of woman's charity is not inferior to the heroism of war and empire. There is a striking resemblance of meaning between the words quoted above, and JULIAN's encomium upon Cæsar: Nil actum reputans si quid superesset agendum."

"NONE OF US LIVETH TO HIMSELF."

What does God teach us in His works? What is the lesson which he there bids us read concerning the great end of life!

On the frail little stem in the garden hangs the opening rose. Go speak to it.

'Why do you hang there, beautiful flower?' I hang here to sweeten the air which man breathes—to open my beauties to kindle emotion in his eye, to show him the hand of God, who penciled every leaf, and laid it thus carefully on my bosom. And whether you find me here to greet him every morning with my opening face, or folding myself up under the cool curtains of evening, my end is the same. I live not to myself.'

'But suppose you hung on the distant mountain side instead of the garden?'

'Why, then I should live in brightness under the bare possibility, that man might direct his footsteps there and smile to see me there already awaiting his arrival, or that other spirits might see that God loves to give so freely that He throws His glories even on the desert in vast profusion. Even there I should not live to myself.'

Beside yon highway stands an aged tree, solitary and alone. You see no living thing near it, and you say surely that must stand and live for itself alone.

'No,' says the tree: 'God never made me for a purpose so small. I am old. I have stood here more than an hundred years. In the summer I have spread out my arms and sheltered the panting flocks which hastened to my shade. In my bosom I have concealed and protected the brood of young birds as they lay and rocked in their nests. In the storm, I have more than once received in my bosom the lightning's bolt, which had else destroyed the traveller; the acorns which I matured from year to year, have been carried far and wide, and groves of forest-oaks can claim me as their parent. I have lived for the eagle, which has perched on my top—for the humming bird, that has paused and refreshed its giddy wings ere it danced again like a blossom of the air—for the insect that has found a home within the folds of my bark; and when I can stand no longer, I shall fall by the hand of man, and I shall go to strengthen the ship which makes him lord of the ocean, and to his dwelling to warm his hearth and cheer his home. I live not to myself.'

On yonder mountain side comes down the silver brook, in the distance, resembling the ribbon of silver, running and leaping as it dashes joyfully and fearlessly down. Go ask that leaper 'what are you doing there!'

'I was born high up the mountain: but there I could do no good; and so I am hurrying down, running where I can and leaping where I must, but hastening down to create the sweet valley—where the thirsty cattle may drink—where the lark may sing on my margin—where I may drive the mill for the convenience of man, and then widen into the great river and bear up his steamboats and shipping, and finally plunge into the ocean, and rise again in vapor, and perhaps come back in the cloud to my own native mountain to live my short life over again. Not a drop of water comes down my channel on whose bright face you may not read, 'none of us liveth unto himself.'

Speak now to that solitary star that hangs in the far verge of heaven, and ask the bright sparkler, 'what are you doing there!'

Its voice comes down the path of light and cries—

'I am a mighty world, I was stationed here at the creation, and had all my duties marked out. I was among the morning stars that sang together, and among the sons of God that shouted for joy at the creation of the earth. Aye, I was there.'

When the radiant morn of Creation broke,
And the world in the smile of God awoke,
And the empty realms of darkness and death
Were moved through their depths by His mighty breath,
And orbs of beauty and spheres of flame
From the void abyss by myriads came,
In the joy of youth, as they darted away,
Through the widening wastes of space to play,
Their silver voice in chorus sung,
And this was the song the bright ones sung—

'Great and marvelous are thy works, Lord, God, Almighty; just and true are all thy ways.

'Here among the morning stars I hold my place, and help to keep other worlds balanced and in their places. I have oceans and mountains, and I support myriads of immortal beings on my bosom, and when I have done all this, I send my bright beams down to earth, and the sailor takes hold of the helm and fixes his eye on me, and finds his way across the great ocean, Of all the countless hosts of my sister stars who walk forth in the great space of creation, not one, no, not one lives or shines for herself.'

And thus has God written upon the flower that sweetens the air, upon the breeze that rocks that flower upon its stem, upon the rain drop that refreshes the smallest sprig of moss that lifts its head in the desert—upon the ocean that rocks every swimmer in its deep chambers—upon every penciled shell that sleeps in the caverns of the deep, no less than upon the mighty sun which warms and cheers millions of creatures that live in his light—upon all His works He has written, 'none of us liveth for himself.' And probably were we wise enough to understand these works, we should find that there is nothing—from the cold stone in the earth, or the minutest creature that breathes—which may not, in some way or other, minister to the happiness of some living creature. We admire and praise that flower which best answers the end for which it was created, and bestows the most pleasure. We value and praise that horse which best answers the end for which he was created—and the tree that bears fruit the most rich and abundant. The star that is the most useful in the heavens is the star which we admire the most.

'Now, is it not reasonable that *man*—to whom the whole creation, from the flower up to the spangled heavens, all minister—man, who has the power of conferring deeper misery or higher happiness than any other being on earth—man, who can act like God if he will—is it not reasonable that he should live for the noble end of living—not to himself, but for others! [Todd's Hints to Young Men.

RELIGIOUS MEDITATION.

Two distinct elements are involved in religious meditation. The first is, an intellectual apprehension of religious truth. Without this there can be no profitable meditation. If our conceptions are erroneous, the more we meditate, the farther we shall be led astray. A revelation has been given us to supply the great truths which we need. The existence and attributes of God, the incarnation of Christ, the gift of the Spirit, human responsibility and destiny, and kindred matters stand out in bold relief in the divine word, because they are so intimately connected with the plan of salvation. Other topics may be glanced at, but not unfolded. The finite here and there is seen touching the infinite, but beyond the point of contact all is mystery, because the unfolding of it is not essential to man.

To meditate profitably, God's word must be read and studied. A superficial reading is of but small service. The word should be studied. It contains the great truths which angels desire to look into, and which have in all ages occupied the thoughts of the redeemed. To bring these truths into contact with the human soul, Christ spent years of suffering and of toil among men. And surely to the Christian no labor is too great, in investigating the meaning of the sacred record. The Bible itself should be read systematically and prayerfully. Passage should be compared with passage. Line should be placed under line, and precept compared with precept. Each part of the great system should be examined, so that gathering "here a little" and there a little," the fulness and preciousness of the whole truth may be perceived. Commentaries should also be consulted upon difficult passages, that we may bring to our aid the assistance of many of the strongest and best minds which God gave to our race.

But religious meditation contains something more than the mere examination and apprehension of the truth. Its second element is the practical application of that truth to our personal condition. Here is, indeed, its great value. But unfortunately many, who love to speculate upon the truth, are averse to giving it any practical power. The truth is clearly perceived, and, in many instances, we fear that the individual compliments himself upon his superior accuracy in defining and propounding the matters at issue, and fails to attain, in his own experience, the proper fruits which Heaven had in view in giving the revelation. Many Christians err here, and well it is for them, if ministers do not, in some instances, commit at this point a fatal error. Occupied in studying the relation of things, and in so propounding the truth as to bring it to bear upon the consciences of others, they become habituated to neglect the practical influence upon their own hearts. Such is also the case with Christians of age and standing, who are, to some extent, engaged in teaching others. Let all strive not only to "know the truth," but to realize constantly, in their own experience, that the "truth makes them free." Then, and then only, will the true end of religious meditation be gained. [Western Christian Advocate.

PETITIONS FOR PEACE.

AT THE REQUEST OF THE AMERICAN PEACE SOCIETY.

The friends of peace have from the first proposed to supersede the custom of war by peaceful substitutes that should be more effectual than the sword for all purposes of international justice and security. Rulers must of course be the agents in accomplishing this object; and, before the assembling of Congress in December last, we requested the friends of our cause throughout the country to unite with us in petitioning Congress in behalf of such substitutes; and with so much favor did the House of Representatives, in response to numerous petitions from all parts of the land, entertain a proposition for referring the subject to a select committee, that the motion failed only by a single vote, and but for the very unusual degree of excitement on the slavery

question at the time, would have doubtless been readily granted. This obstacle is now so far removed, we may well hope, at the approaching session, for a more favorable hearing; and in this hope we would earnestly renew our request, that the friends of peace in all parts of the country will again unite with us in forwarding the largest number possible of petitions like the form which we give below, to be copied with such modifications as the petitioners may think desirable.

There ought to be two petitions—one to the Senate and another to the House of Representatives; each of which should be signed by every petitioner, and should be addressed, one to a Senator from your own State, and the other to a Representative of your own district, or to some member of each house, known to be particularly interested in the matter, with a note requesting his early and special attention to the subject.

We solicit the prompt and zealous co-operation of our friends in this movement. We must depend *entirely* on their *spontaneous* response to this appeal for securing the requisite number of petitions. There is no time to be lost. Congress re-assembles early in December; and the tables of both Houses ought, the very first week of the session, to be loaded with peace petitions from all parts of the land. The work is already commenced under the best auspices in Vermont, where some of her first men, such as her late and her present Governor, and the Presidents of both her Colleges, have commended the movement to public favor. Let this praise-worthy example be followed throughout the country; and there would be poured upon Congress such an expression of the people's wishes on this subject as could hardly fail to secure favorable and efficient action.

We trust we shall not be thought to ask too much in soliciting editors, especially those of the religious press, to lay our requests before their readers and ministers of the gospel to commend it to their respective congregations, and enlist proper qualified persons to circulate petitions for signature, and then forward them to Washington.

On behalf of the American Peace Society, and by order of its Executive Committee.

GEO. C. BECKWITH, *Cor. Sec.*

Boston, Oct. 1850.

PETITION FOR PEACE.

To the Senate (or House of Reps.) of the United States.

The undersigned, legal voters (or citizens or inhabitants) of———, in the State of———, deploring the manifold evils of war, and believing it possible to supersede its alleged necessity, as an Arbiter of Justice among Nations, by the timely adoption of wise and feasible substitutes, respectfully request your honorable body to take action as you may deem best in favor of Stipulated Arbitration, or a Congress of Nations for the accomplishment of this most desirable end.

CHRISTIAN REGISTER.

Boston, Saturday, November 16, 1850.

THE CHRISTIAN AIM

It is the aim that makes the man. It is one's leading purpose, his prime endeavor, that constitutes his character. A man is what he most of all strives to be. It is the aim that makes the Christian. It is here that the dividing line runs between the children of the Kingdom and the aliens,—between the true church and "the world" taken in its bad sense. It is not so much the degree of goodness attained, as the degree desired and striven for,—not so much the character at this present moment, as the ideal which the soul yearns to realize, that determines a man's moral position. Here, for instance, is a man of phlegmatic teperament, by physical necessity slow to anger and dull of appetite, exposed to no strong temptation, but surrounded by sheltering and favoring circumstances. He leads what is called an exemplary life. Yet are his virtues not those of his own choice or culture? Has he happened into them he cannot tell how? Are they so superficial that they have no hold upon his affections? and are but very faintly and vaguely the subjects of his consciousness? This man occupies a very low spiritual plane, and will never, through the existing forces of his character, rise higher. Nay, with growing years his seeming goodness will seem less and less good,—will reveal itself to all observers as the law of the flesh and not of the spirit,—will lapse into so mechanical and heartless an aspect as to retain as little honor from man as it ever won from God.

Here is another man, whose life is so faulty as to furnish incessant edification for those who cherish censoriousness as the fairest among the sisterhood of Christian graces. He has strong passions, which were long left undisciplined. He has been placed in unpropitious circumstances, and until of late has yielded to their pressure. But he has now fixed his aims and directed his efforts towards the attainment of a Christlike character. Every nerve and sinew of the moral man is bent and strained to the work. He sets his morning prayer as a sentinel against the temptations of the day. He keeps diligent watch over his lips and heart. Yet impulse often gets the ascendency over principle,—in paroxysms of surprise or of strong temptation he forsakes the good that he loves, does the evil that he hates. Now in the sight of God, it cannot be doubted that this man is much better than his seemingly faultless neighbor, who has no high aims. Not only so, if he lives long enough, he will manifest his superiority. His path is like that of the full moon, when she scatters the gathered elements of an impending storm. She rises among thick and angry clouds that fill the whole eastern sky. As she disperses them on either side, they collect in a dense mass before her, and darken her ascending glory. She plunges into them, and is lost to sight,—then they grow thin and part, and she again walks in brightness,—then again she hardly glimmers as they rally their forces anew. Thus, though ever thinner, and gradually lining and fringing themselves with her silver light, they chase her up the sky, till from her meridian height, conquerer and queen, she looks down on cloudless heavens.

So imperfect at the best is human virtue, so prone to be one-sided and defective, so much at the mercy of bodily infirmity, so faint and feeble in comparison with the divine, that our differences of actual attainment cannot seem so great to the heart-searching eye as they do to ourselves, accustomed as we are to measure men by one another rather than by the perfect standard. But as to aim and purpose there is an actual and heavenwide distinction, which must be no less real and vast in the sight of God than it is to human consciousness. There is a difference, which cannnot be overrated, between a leading aim, a ruling desire, which can be realized only in this world, and must be bereaved of its objects at death if not before, and a leading aim, a ruling desire, which can be realized more and more fully at every successive stage of an endless existence, and to which death itself is a ministering angel.

THEOLOGY AS A SCIENCE.

The Boston Semi-Weekly Post of Nov. 5, in a notice of Dr. Burnap's article on Theology in the Christian Examiner for September, after saying some excellent things and others not so excellent, winds up as follows:

"Christianity is neither Greek nor Latin, nor creeds nor classical knowledge, and men know it; and that a minister can improve either his usefulness or himself by poring over such rubbish is inconceivable. He is as other men are, and surely for those who care to think, there is ample food by the common way side, crowded with human hearts, with nature's green on either hand, and with her countless stars above. The time has gone by for mere book knowledge, whether as the end or as the means—we hope that it is going by for creeds and dogmas. And it has gone by to a great extent, with the intelligent christians of the land, and it is to the pastors of this class that we suppose Dr. Burnap's recommendations to be directed. The ignorant and the predjudiced can still be awed by mystery, pomposity, the affectation of sanctity and the recitation of texts, but there is a large and rapidly increasing class in the community who are not satisfied so easily. This class requires a pastor to be a man among men, to be able to sympathise with the errors and sorrows of human nature, to be practical and philosophic in his teachings of virtue and vice—to be eminent, not for his learning, but for his ability, his wisdom, his eloquence. It does not suppose and will not acknowledge that a minister knows more than it does of creeds and of a future existence—it has blown off the fog which once surrounded the clerical form, and it now sees the good pastor as an able and excellent man, devoting himself to refresh his and their minds as to the duty towards God and man, (often forgotten amid the turmoil of life) and to instruct and to enlarge their minds by the inculcation of justice and mercy on every topic and on every proper occasion. It cares not for theology, it cares only for "Christ and him crucified," which we believe to mean the practice of the Christian virtues, in a humble, loving and grateful spirit towards God. The study of theology, forsooth, as a cure for ministerial dulness! To our mind, the study of heathen mythology is quite as important and much more enlivening."

We suppose that every man of common-sense takes it for granted, that a minister is to cultivate the moral and religious graces that are here commended, and that without them no amount of theological knowledge can be of any avail. We also attach as little importance, as the Boston Post, to "creeds and dogmas," as they are generally understood. But we are so antiquated in our notions as really to believe that it is of some consequence for a professional man to know something of the science of his profession. A lawyer may be a very just and upright man, but unless he have some knowledge of the science of law, we should hardly expect him to satisfy his clients. A physician may be an amiable, pleasant man, gentle in his manners and agreeable as an associate, but unless he is intimately acquainted with the human frame and the diseases which flesh is heir to, we should have little confidence in him as a physician. So with the minister. There are social gifts and qualifications indispensable to his success. He must have a deep inward experience of the divine life which he would help on in the souls of others. He should have quick and warm sympathies. He should be alive to everything that relates to the spiritual well-being of man. He should be wise in practical affairs, and unite in himself to the greatest possible extent prudence and simplicity. But it does not therefore follow, that he is to know nothing of theology, "the science which treats of the existence, nature, and attributes of God, and of his relation to man: the true doctrine concerning God, and the duty which ought to be rendered to him by man." Here is the science of his profession, reaching through a field of infinite extent, which is to be studied most of all in the sacred writings, but to which every branch of human learning, every department of natural science, and of thought, may be made to contribute. The science which treats of God and man's relation to him—a science to be read by each new age in the light of the highest religious consciousness and the profoundest thought of the age—is hardly to be thrown aside with the "heathen mythology." It is because so little thought has been given to it, that it commands so little respect. But let the strongest minds of our race, with devout reverence and with faculties made alive by the deepest religious experience, devote themselves to the study, bringing to it the largest intellectual resources with habits of investigation at once the most severe and the most comprehensive, and it will stand before the world in its true character, as a science including within itself all other sciences, uniting them in one, and instinct everywhere with the purest principles of life and thought.

There was a time when astronomy was regarded by shrewd men very much as theology now is by our neighbor of the Post. But when the great minds of successive ages, Copernicus, Gallileo, Kepler and Newton, had each one examined it in the light of the highest scientific knowledge that the world then possessed, it assumed new dignity and importance, and though it reached out into a sphere so remote from all common interests and pursuits, yet there is no department of thought, and no occupation in life which has not been benefited by its revelations. If the claims of chemistry on the attention of men of genius had been urged a little more than a century ago, as if it were to be one of the greatest means of improving the social and economical condition of the world, how might the poverty of the science as it then was, have been held up in derision to those who advocated its cause. Half a century ago geology was contemned as a branch of study unworthy of attention, because necessarily so imperfect and uncertain in all that it could make known. Yet now, with the clearness of perfect demonstration, it not only guides the miner in his practical pursuits, but carries us back in the history of our planet through more than a thousand centuries. The capabilities of a science are not to be measured by its present condition, and least of all are we thus to measure the most comprehensive of all sciences, that which from its very nature reaches through them all, borrowing light from them, and imparting it to them in return—the science which treats of God and his relation to his works.

"CHILDREN'S MISSION."

It appears from the third semi-annual report of Mr. Barry, the faithful Missionary of the Children's Mission, that the usefulness of that society has been more fully developed within the last half year, than during any former six months.

The details of this simple report are full of interest;—they tell of boys taken from wharves, cellars and the jail, and transferred to farms and workshops. Of girls snatched from impending moral destruction and placed in respectable families, where a comfortable home is secured to them. Others are gathered into a Sunday school every sabbath and taught to shun the paths which would lead them to ruin; while the needy have been provided with clothing and food to supply their immediate wants.

But notwithstanding all the efforts which have been made, there has been an increase in the number of juvenile criminals committed to prison. No less than 288 boys and 33 girls under 18 years of age, have been sent to Leveret street jail, within the last six months. Cannot the City authorities devise some plan, in the arrangement of the new jail by which the evils which now grow out of the imprisonment of children of both sexes may be lessened!

The missionary and his excellent wife have made five hundred visits to the poorest and most destitute classes of our City, and not without hopeful results. Three men, forty-five boys and thirty-two girls—making eighty in all, have been provided with places where they can earn a livelihood, and many of them learn trades. This number exceeds the number provided for during the whole of last year, and affords encouragement to the friends of the mission.

The necessity of hiring a central Office has been happily obviated through the kindness of "the Fraternity of Churches." Mr. Barry is now allowed to use their room, (over Ticknor, Reed and Field's book store,) where he may be found every morning, for an hour or two, by parents or children who may desire to see him.

The sewing school just established, in the East street school house, under the auspices of two or three ladies, friendly to the Children's Mission, is another new and interesting feature connected with this enterprise. Already thirty girls have joined it and much good may confidently be expected from this undertaking.

All the clothing which has been received has been distributed, and as the most inclement season of the year is fast approaching, garments of all sorts would be gladly received by Mr. Barry, at the office before referred to.

It is very desirable that *all* our Sunday schools should unite in the support of the Children's Mission. It is hoped that all the scholars will avail themselves of the earliest opportunity to contribute whatever they can afford to give. For it is believed that more permanent practical good is not accomplished by any society for the trifling sum annually expended; and yet we are informed that there is a small deficiency in the Treasury at this time.

UNIMPASSIONED STYLE OF THE GOSPELS.

In reading the Gospels we are struck with the self-repose, the calmness, the freedom from exaggeration, which characterise the style of the narrative. In recording the most stupendous events, the Evangelists do it with an apparent good faith which seems to put them beyond the power of imagining that what they affirm, should ever be denied. It is one of the internal evidences of the truth of the history.

Suppose that the Evangelists had witten, not what they knew to be untrue, but simply that about which they had some lingering doubts,—how different would have been their whole style and manner. There is a state of half conviction, in which men sometimes make up their minds to espouse a cause and which, notwithstanding some misgivings, on the whole, as a choice between uncertainties, they resolve to maintain. They are inclined to believe it to be true, but a shade of doubt mingles with their belief. When such men have espoused a side, and attempt to enlist others, you are likely to see in them a passionate vehemence making up for deficiency of conviction, an intolerance towards all who doubt, and a perpetual tendency to evade and gloss over difficulties. The doubts of another, anger such a one, for they bring up painfully before his mind doubts which he feels, but has determined not to acknowledge or think of. Such a one adopts the cause as something which is weak, which needs defence, and is not able to defend itself. He undertakes its defence—becomes its champion—patronizes it—it is his—and whoever assails it, assails him. His indignation at the doubt of others, is only another way of manifesting his impatience at being obliged to look at the difficulties which still linger in his own mind.

In regard to facts about which there may be clear and certain knowledge, there may be a corresponding entireness of conviction. And such a conviction manifests itself in a peculiar way. When this knowledge and conviction are entire, they seem to sober down all the passions. Such a conviction rises up as it were into the pure reason—above the reach of passion—and above all pride of opinion. Indeed, it is not opinion—but knowledge—sight,—and vanity and pride have no more to do with it, than with the shining of the stars. None are so humble, none so tolerant of the ignorance of others, as those whose knowledge is most certain. When conviction is entire, and its ground certain, one receives a truth as something independent of himself, and above him. It patronizes and blesses him, and he is made humble in its presence. About that, of which one has certain knowledge, he almost loses the power of reasoning. If others deny it, he can do no more than simply state the facts as they are. It is as with a mariner, who discovers a rock, unknown before, in the ocean. If others deny its existence, he can only describe what he has seen, and leave it. All that he can do beyond, is to bring evidence of the trustworthiness of his character. Such facts the Evangelists saw, and as evidence of their conviction, they sealed their account with their lives.

The narratives of the Evangelists show this entireness of conviction—and it should be remembered that it is a conviction not about speculations and opinions, but about facts, which their eyes saw, and hands touched. There is sorrow for those who deprive themselves by lack of faith of the blessings of the Gospel, but no anger, no passion. They write as if they felt that all they could do was to state exactly what they saw, and then leave it. They enter into no arguments, anticipate no objections, evade no difficulties, make out no case. In the account of the raising of Lazarus, for example, at its close they say that many of the Jews present believed on Jesus, while others went their way, and told the Pharisees what Jesus had done. In the state of the Jewish mind, this result is what all must have anticipated. Yet had the historian, without regarding the truth,—attempted merely to make the most out of the case, this latter fact would have been silently passed over, instead of being recorded for all future ages. And in accordance with this same conviction, no merit is claimed for those who believed what they saw, nor anger exhibited against those who remained in unbelief. When God is speaking, man may well be silent. The truth of God needs not the support of human passions.

It might be added that the only one of the Apostles, who employs much reasoning or argument, is he who personally saw none of those miracles narrated in the Gospel, although he saw others afterwards—who was not converted till after the death of Christ—the Apostle Paul. This fact may illustrate the difference between the manner of an eye-witness, and one whose faith depends, in a degree, on the testimony of others.

NEWBURYPORT. The ordination of Charles J. Bowen, as Pastor of the Unitarian Church in Newburyport, will take place on Wednesday, the 20th of November, at 2 1-2 o'clock A. M. The Sermon will be preached by Rev. Dr. Putnam. On Tuesday evening, previous to the ordination, there will be a religious service in the Church, and a sermon preached by the Rev. F. D. Huntington of Boston.

WEALTH A STEWARDSHIP.

Wealth, however great, if inherited or honestly acquired, is its owner's property, his to hold and to administer, against the claims and in spite of the complaints of any agrarian or leveller, who would destroy the distinctions of society, and reduce its diversified surface to a perfect plane. It is his by the very necessities of human condition, by fundamental and inherent laws, by which property tends to accumulation, so that to him that hath, more is given, while from him that hath not, what he hath is taken away. It is the tendency of industry, skill and enterprise combined to create capital; and, on the other hand, they need capital, in order to labor with efficiency. The greatest amount of diligence, virtue and happiness is undoubtedly produced by rather wide diversities of outward condition. As we need heaven in prospect, and heavenly guidance step by step, in toiling for spiritual wealth, so, to conduce to proper effort for the good things of this world, men need both the prospect of greater comfort and prosperity, and the countenance and aid of those who have reached a higher level than themselves. As blotting out God and heaven from the spiritual firmament would extinguish virtue and kill piety, so would obliterating wealth and the objects of worldly desire, give the death-blow to all earthly diligence and thrift.

Yet when we consider how property is acquired, its obligations of stewardship are as obvious as its marks of ownership. Very little of what the rich man has is the wages of his own industry and skill. Large estates are the fruits of other men's toil. Labor creates all value, and the wealth of the *millionaire* has all been coined, and, to yield its dividends, must be annually coined over again, by the bones and sinews of manual toil. The mere laborer hardly gets half the value that he creates. The capital which directs his industry, absorbs the residue. By inexorable laws incorporated with the very framework of society, the sons of toil must pay an enormous proportion of their earnings into the hands of those who live at ease, or labor with the mind alone. Such is the manifest appointment of Providence. But are these superfluous sums suffered to fall into wealthy hands for selfish ends? Does God love some better than others, that he endows them with the lion's share of their brethren's earnings? Or rather, are not large estates designed as a safety fund for those, by whose labor they grow? Have not the poor and the public collectively rights over accumulated property, so as to render its owners their trustees? God has made a central reservoir for the blood, which goes thence to supply the lack and feed the growth of every member. He has scooped out the bed of the ocean and the channels of great rivers, not that the waters may roll and flow in unsocial majesty, but that they may furnish dews and showers for kingdoms and continents. In like manner, has he deposited here and there a larger treasury of his common bounty, not to nourish the avarice or to supply the prodigality of individuals, but that needed relief and plenty may go forth for the want of the impoverished, and for the general good. So far as we have more than would suffice for our own necessities, we are stewards for our brethren, for the community, for those from the earnings of whose labor our respective properties have been abstracted.

Charity, then, is not a work of supererogation, a virtue to which we can rightfully assign limits that shall be narrow as compared with our means. Charity is simple justice. To do justly and to love mercy are one and the same thing. The upright man is not the mere creature of strict legality, who exacts debts as rigidly as he pays them, who makes it his incessant plea, "Shall I not do what I will with mine own?" Integrity is a generous virtue, never content except as it contributes to the happiness of others, deeming its own account unfit to be rendered, unless its credit side constantly exhibit the names of brethren in need. Is it not time that selfishness were put more decidedly under the ban of the church? Other forms of vice are deemed unworthy a place near the altar, while this, the very abomination of desolation, holds its seat unchallenged. The grasping, the penurious, the close of hand and cold of heart, have in fact as little claim to the prerogatives of the Christian, as the drunkard or the debauchee. Covetousness is idolatry, and a *covetous Christian* is a contradiction in terms as broad and unmitigated, as a *dissipated* or a *sensual Christian*. It is only as stewards of whatever God has given us that we can fulfil the law and manifest the spirit of him, who made the wealth of heaven a treasury for the needy children of men.

[For the Register.]

"WORK WHILE THE DAY LASTS."

Work while the day lasts—the morning shines bright,
Oh order thy heart and thy life-plan aright;
Life hath no hour like the morning's fresh prime,
Then work while the morn lasts, redeeming the time.

Work while the day lasts—fear not the noon's glare,
Oh strengthen thy heart with faith and with prayer,
Then work on unfaltering 'neath the sun's fervid ray,
And cease not thy toil, till ceases thy day.

Work while the day lasts—the evening draws on,
And slant fall the beams of the fast sinking sun;
The shadows are lengthening on hill-side and lawn;
Fear not though they gather, "they point to the dawn"

Northampton, N. Y. M. A. F.

[For the Register.]

MISPRONOUNCIATIONS IN THE PULPIT. I intend to notice some of these from time to time, if the Register will give me leave, in a sincere desire to inform some who may be ignorant of their own errors, without giving any offence we trust, and at the same time protect the pulpit. I mention three or four.

THE GREAT NAME—is, strange as it may seem, pronounced very variously. The three letters, G, o, d, are sometimes sounded as if written Gäd. Sometimes as if written Gad or Göd—and sometimes as if written Gaud, and again as if written Gäd. Either of these is false and offensive.

Gospel—often becomes Guspel or Gaspel.
Glory—becomes Glaury—Lord, Lerd.
Because—bekoz.

These are carelessnesses or tricks easily corrected or avoided. A. B.

[For the Register.]

THE UNION—TEACHERS INSTITUTE. By reference to another page, an advertisment will be found of a meeting of the "Sunday School Teachers Union" on Monday Evening next at the Chapel in Bedford St. (Rev. Mr. Waterston's.) At that meeting a report will be made, by a Committee chosen at the last meeting, on the organization of a Teachers' Institute, embracing the principle of Normal Schools, adapted to the condition and wants of Teachers connected with the Sunday Schools of our denomination. By the aid of such an Institute, the hope is entertained of elevating still more the standard of moral and religious instruction, by imparting in modes common to all Institutes, additional important knowledge to that which our Teachers already possess,—and especially by practical illustrations from those of much experience, of the knowledge *How to teach* in such a way as best to win the affections of the young to the love of religious truth, and to impress upon their hearts wisely and well, the worth of religious principles and of a true Christian life. A full meeting of our teachers and of all others who may be interested, is much desired.

ONE OF THEM.

For the Register.

BIOGRAPHICAL.

Died in Medfield, Mass. October 18th, Rev. DANIEL C. SANDERS, D.D., aged 82. On the day of his death, at two o'clock he went out apparently in his usual health, and on his return, at his house gate, he fell and was dead! The next Sunday, his funeral was attended at the Unitarian Church, by a number of the clergymen of the neighboring towns, his relatives, friends, and people of the vicinity. The house was filled to overflowing, and the exercises were impressive and solemn.

Dr. Sanders was born in Sturbridge, Mass. 3d. day of May, 1768. His father was Michael Sanders, son of Daniel Sanders; and his mother was Azubah, daughter of Moses Clark, both residents of Sturbridge before marriage, but both of his parents, as well as grand parents, originated in Medfield. His father died of consumption in 1773, and his mother married Capt. Ebenezer Fisher of Needham, May 7th, 1775, at which time he removed to that town. He was fitted for college by Rev. Samuel West, D.D. then of Needham, but afterwards pastor of Hollis Street Church, Boston. He was admitted into Harvard College in 1784, and took his degree in 1788. He was made precepter of Cambridge town Grammar School, and was a resident in College. He studied theology one year with the late Rev. Thomas Prentiss, D.D. of Medfield, was baptized by him and admitted to communion 20th September, 1789. He was licensed to preach by the Dedham Association in 1790, and his first day's preaching was at Medfield. He took his Master's degree at Harvard College while preaching at Cambridge, in 1791. He was ordained at Vergennes, Vt. June 12th, 1794, and there married Miss Nancy Fitch, 3d. daughter of Dr. Jabez Fitch, formerly of Canterbury, Ct.

In 1798, he preached the Vermont Election Sermon. At his request he was dismissed from the church at Vergennes in 1799, and immediately went to Burlington to preach. He was unanimously elected President of the University of Vermont, 17th October, 1800. In 1809, the honorary degree of Doctor of Divinity was conferred on him, by his alma mater, Harvard University. In 1812 he was elected an honory member of the Society in Boston "for promoting Christian Knowledge, Piety and Charity;" and in 1813 was made a member of "the American Antiquarian Society."

On the 24th day of March 1814, the American troops, under Gen. Wade Hampton, took possession of the College buildings, and the course of instruction was entirely suspended. His connection with the college was then dissolved. In the autumn, he went to Boston, and was soon invited to Medfield, where he was settled May 24th, 1815. Here he continued his pastoral relation with the church and people there, until the 17th day of May 1829, when, owing to divisions among his people in regard to religious creeds, which more or less affected all the towns in New England, he was dismissed. He never settled again as a pastor over any church. The last public discourse he delivered, was on the 30th day of April 1848 at Sherburne, which was an Eulogy on the death of John Quincy Adams. The same discourse had previously been delivered in Medfield, by appointment. His wife died on the 9th day of August last, aged 82. His eldest daughter, and only son died some years previous. Only one daughter survived him.

More than thirty discourses of Dr. Sanders have been published. In 1812 he published a book, entitled "History of the Indians," pp. 320 12mo. which was printed at Montpelier, Vt. For fifty years, he kept a meteorological table of the weather, which continued to the very day of his death.

He was a member of the Convention to revise the Constitution of Massachusetts in 1820; for three years was elected a member of the Legislature, and for four or five years was chairman of the board of Selectmen of Medfield. He had also frequently been one of the assessors of taxes and chairman of the School Committee,—the latter office he held at the time of his death.

Notices of New Publications.

TRANSACTIONS AND COLLECTIONS OF THE AMERICAN ANTIQUARIAN SOCIETY. Vol. III. Part I. Boston: Phillips, Sampson & Co. 1850. For sale by Little & Brown.

This is the first part of a volume to be devoted to the records of the Company of Massachusetts Bay, in New England, as contained in the first volume of the archives. If the Antiquarian Society should print the residue of the volume, the work will be a very valuable one. It ought to be published by the State, and a resolution to that effect was introduced into the last legislature by Mr. Frothingham of Charlestown. It was, however, not adopted, and in consequence of this, and in order to preserve the records on which rests all our early Colonial history, the Antiquarian Society has undertaken to publish it.

In this part, they have printed so much of the first volume of the Colonial records, as relates to the doings of the Company in England, before they came over to this country. In connection with this, they have published Cradock's letter to Endicott, the Company's two general letters of Instructions to Endicott and his counsel, and the Company's letters to Higginson. These have all been previously printed in Dr. Young's "Chronicles of Massachusetts," a work of great value, which, in connection with his "Chronicles of the Pilgrims," contains everything of much interest in relation to the early settlement and history of this Commonwealth. Beside the publication of original documents, Dr. Young's work is enriched by a large number of very admirable notes. The publication of the Antiquarian Society differs so far as the original documents are concerned, only in the fact that it retains the original orthography.

Beside the Company's records, this Part contains a very interesting and carefully prepared prefatory chapter of 138 pages, which treats of the origin of the Company, and gives an account of its individual members.

As is well known, the Plymouth Company and the Company of the Massachusetts Bay, were entirely distinct. The former was composed of Puritans, the latter principally of Non-conformists. In wordly position, the latter were drawn from a class somewhat superior to that which settled at Plymouth. Many of them were persons of education and property. John Winthrop, the first Governor after the charter of the Colony and the seat of its government were transferred to New England, was a lawyer by profession, and before leaving for America, disposed of his patrimony which was valued at a rent of six or seven hundred pounds sterling per annum. The Company contained somewhat more than one hundred persons, a portion of whom, only, emigrated to this country. In looking over the list, one is surprised at the number of names, which have gained a place in history. One of the most interesting portions of the prefatory chapter, and one which must have cost great labor, is that which gives an account of the individual members of the Company, and which treats of the influence exerted by those who remained in England on the great events of that time. Samuel Vassall, one of the first to resist the payment of illegal taxes, John Venn, commander of the London train-bands, who at the head of six thousand citizens, surrounded the house of Peers during the trial of Strafford, shouting "Justice! justice!", Thomas Andrews, the Lord Mayor, who proclaimed the abolition of kingly government, were members of the Company. So also were Major Generals Brereton and Hewson, among the military; John White and Hugh Peters, among ministers. Of the judges at the king's trial, John Venn, Owen Rowe, John Hewson, Sir Wm. Brereton, John Brown, and Thomas Andrews, were members. So also were Philip Nye and Thomas Adams. Many of the Company were members of the Long Parliament, and they were all intimately associated with its principal leaders, such as Pym, Hampden, Vane, Fiennes, Viscount Say and Sele, the Earl of Warwick, &c. Of those who came to this country, were John Winthrop, Sir Richard Saltonstall, Isaac Johnson, whose wife was the celebrated Arbella, daughter of the Earl of Lincoln, William Vassall, John Davenport, a distinguished minister among the Puritans, Francis Higginson and Samuel Skelton, both educated at Cambridge, Thomas Dudley, Emanuel Downing, Nathaniel Ward, the simple cobbler of Agawam, and others of a similar character. The company in fact represented that class which was most anxious to establish civil and religious liberty in England. Very naturally, a large number of the most enterprising, resolute and well-informed, took part in the colonization of a new country, where they might enjoy without molestation, those rights which they most valued. Thus it happened that Massachusetts was settled, not by idle adventurers, by spendthrift and reckless fortune hunters, by the dregs of the populace, or the sweepings of the prisons, but by the noblest, most self-sacrificing, energetic and determined men of England,—men of that class which always determines the direction and destiny of the States in which they live. Many of those who composed the Massachusetts Company were the moving spirits of a time whose exigencies showed what was in men. We are believers in blood. It takes generations to wash out the essential characteristics of a family. We believe that Massachusetts is what she is, not chiefly because of institutions accidentally framed, but because the founders of the Colony were men who united superior qualities, mental, moral and physical, beyond what is often seen. They belonged to the highest order of manhood, and as we believe, the prosperity of New England to-day, is greatly dependent on the fact that its people are descended from such a stock.

The work which we have been noticing is admirably printed at Cambridge, and published by Phillips, Sampson & Co. We trust that the Antiquarian Society will proceed in its present enterprise, until all the documents which relate to our early history are placed beyond the reach of those casualties, by which those which remain in manuscript must always be endangered.

THE FUNCTION AND PLACE OF CONSCIENCE, in Relation to the Laws of Men. A Sermon for the Times. By Theodore Parker.

The reading of this discourse has gratified us. It is in an elevated tone, written with clearness and strength. The thought moves straight on with a single purpose. Although the topic is now an exciting one, and few men can write or speak upon it without being tempted to say things rather smart than profound, Mr. Parker has here treated it without flippancy and without conceit—with vigor and with care. With respect to some two or three points touched upon we should decidedly differ from the preacher; but the general doctrine and method we are most happy to approve. Here is an extract:

"It is the function of Conscience to discover to men the moral law of God. It will not do this with infallible certainty, for, at its best estate, neither Conscience nor any other faculty of man is absolutely perfect, so as never to mistake. Absolute perfection belongs only to the faculties of God. But Conscience, like each other faculty, is relatively perfect,—is adequate to the purpose God meant it for. It is often immature, in the young, who have not had time for the growth and ripening of the faculty, and in the old, who have checked and hindered its development. Here it is feeble from neglect, there from abuse. It may give an imperfect answer to the question, What is absolutely right?

Now, though the Conscience of a man lacks the absolute perfection of that of God, in all that relates to my dealing with men, it is still the last standard of appeal. I will hear what my friends have to say, what public opinion has to offer, what the best men can advise me to, then I am to ask my own Conscience, and follow its decision—not that of my next friend, the public, or the best of men. I will not say that my Conscience will always disclose to me the absolutely right according to the Conscience of God, but it will disclose the relatively right, what is my conviction of right to-day, with all the light I can get on the matter, and as all I can know of the absolute right is my conviction thereof, so I must be true to that conviction. Then I am faithful to my own Conscience and faithful to my God. If I do the best thing I can know to-day, and to-morrow find a better one and do that, I am not to be blamed, nor to be called a sinner against God because not so just to-day, as I shall be to-morrow. I am to do God's will soon as I know it, not before, and to take all possible pains to find it out; but am not to blame for acting childish when a child, nor to be ashamed of it when grown up to be a man. Such is the Function of Conscience.

Having determined what is absolutely right by the Conscience of God, or at least relatively right according to my Conscience to-day, then it becomes my duty to keep it. I owe it to God to obey His law, or what I deem His law; that is my Duty. It may be uncomfortable to keep it, unpopular, contrary to my present desire, to my passions, to my immediate interests; it may conflict with my plans in life: that makes no difference. I owe entire allegiance to my God. It is a duty to keep His law, a personal duty, my duty as a man. I owe it to myself, for I am to keep the integrity of my own consciousness; I owe it to my brother and to my God. Nothing can absolve me from this duty, neither the fact that it is uncomfortable or unpopular, nor that it conflicts with my desires, my passions, my immediate interests and my plans in life. Such is the Place of Conscience amongst other faculties of my nature."

HISTORY AND GEOGRAPHY OF THE MIDDLE AGES. By G.W Greene, author of "Life of Gen. Greene," &c. New York: Appleton & Co.

This is a very elaborately and thoroughly prepared summary of the history of Europe during the Middle Ages. It is intended for use in colleges and school. We should judge from some examination of it, that in the hands of an intelligent teacher, it would be admirably suited for this purpose. Mr. Greene states in his preface, in a single sentence, wherein the value of such text-books consists, and we think his own Work comes fairly within the number of those to which the description applies. "The student needs them as a guide, the teacher as an outline, and the general reader, who has already gone over the ground in detail, as a reference, by which he can revive old studies, and give unity to his conceptions, by a clear and comprehensive classification."

THE FOOT-PRINTS OF THE CREATOR; OR THE ASTEROLEPIS OF STROMNESS. By Hugh Miller. With a Memoir of the author by Louis Agassiz.

This is a geological work, disproving the development theory of creation, so far as geology is concerned, by the most decisive evidence. We have never read a work of the kind with so much interest. Its statements of fact and its descriptions are remarkably clear; from minute particulars it leads us on to broad views of the creation; and the earth becomes the witness of a succession of miracles as wonderful as any recorded in the Scriptures. The author, who gained his geological knowledge while laboring as a stone-mason in the quarries, shows an uncommon grasp of thought on subjects other than those under his immediate notice. We propose hereafter to give a fuller account of the book, but in the mean time have no hesitation in recommending it to all who have a taste for such inquiries, as by far the most instructive and the most interesting book of the kind that we have ever read.

NUMA POMPILIUS. By M. DeFlorian. Translated from the French by John Alexander Ferris.

The translator says that this "translation is for the million; the *savans* have read the original." These *savans* include a pretty large class of persons. Still, there is no objection to laying open the contents of a clever poetico-historical production like this to readers of every descripuon. The task was not a hard one, and, without leisure for a careful examination, we presume Mr. Ferris has done it well. By the way, we do not agree with his incidental remark in the preface that "ideas are common plunder in the literary world." He dedicates "to the President and people of the United States," under the impression "that the spirit of Numa's legislation and the honesty of his purposes" might be diffused with advantage among "our own law-givers and their constituents," and "the numerous aspirants to the Presidency of our republic."

BARDOUC, OR THE GOATHERD OF MOUNT TAURUS. A Persian Tale. Translated from the French.

Hardly translated from the French, we should say, did we not know from other testimony than that of the title page the fact of the translation, and by whom made. Seldom have we seen a version from another language so entirely free from foreign ideas, and in so faultless an English dress. But so beautifully are the Oriental style, machinery and imagery, copied in this tale, that we could almost believe it of Persian authorship, were it not for the aroma of Christian sentiment which breathes from the whole of it. It is rich in its execution and in its unobtrusive moral, and we rejoice to recommend it to readers of all ages as equally entertaining and instructive.

EVENINGS AT DONALDSON MANOR. By Maria J. Mcintosh. With Ten Illustrations on Steel.

This volume, in the form of an annual, has literary and moral worth enough for a score of its kind. It consists or a series of tales, not necessarily connected, but gracefully strung together as constituting a portion of the recreation of a Christmas party. The engravings are well executed, and are adapted to add ornament and interest to what must be one of the most valuable and attractive gift-books of the present season,—a book, which will not, however, be readily laid aside with its kindred in the wane of the coming year.

THE NORTH AMERICAN REVIEW. October.

We always take up this now venerable journal with the certainty of being amply repaid for the time we may bestow upon it, containing as it almost always does, the results of mature study, and of thought at once generous and severe. For a striking illustration of this remark we would refer to an article in the present number on the literature of the Slavic nations—a subject full of freshness and here evidently enriched from the abundant resources of a full mind. There are other articles of equal merit.

THE MARRIAGE RING; OR HOW TO MAKE HOME HAPPY. From the Writings of John Angell James. Illuminated Edition.

Whether any husbands and wives, disposed to quarrel, were ever induced to live amicably together by books of this sort, we should not dare to say. If pretty printing and binding could redeem matrimony from worldliness of motive and stupidity of habit, the work would be accomplished now if never before.

REV. WARREN BURTON.

LECTURES ON DOMESTIC EDUCATION.

We are glad to learn that Mr. Burton proposes to deliver five lectures on Education in this city. It is not only a subject of the first importance, but it is one to which in spite of all that has been said and written, both public and individual attention needs greatly to be awakened, and about which there are more crude notions than is commony thought. We trust that Mr. Burton's lectures will be largely attended. There are few men among us so competent to speak on the subject. He has been a successful teacher himself; he is largely acquainted both with the city and country; he has made education his special subject of study, while he has had peculiar opportunity for learning its practical importance and wherein it is most neglected. He was for some years one of the Ministers at Large in Boston, and made the most thorough and complete exploration of the condition of the poor and exposed classes which has ever been made. He left Boston to take charge of the Ministry at Large in Worcester, in which city he commenced the work, and carried it on to the great acceptance of those chiefly interested in it. He now proposes to devote himself to the great cause of education, and intends delivering lectures throughout the Commonwealth, wherever his services can be made useful.

It is not as a matter of form, but with a hearty good will that we call the attention of the public to these lectures. Our convictions of Mr. Burton's qualifications as a lecturer on this subject are such, that we propose to attend his course ourselves, and to induce as many of our personal friends to attend as we can, with the confident anticipation of finding them equally interesting and profitable.

GENERAL INTELLIGENCE.

The elections have been the all engrossing subject of public attention for the past week. The papers have been filled with election returns, and every one has been talking and reading politics. Most of our readers have doubtless learned long before this the result of the various elections which have been lately held and we will not therefore give any account of them here. The Hon. Horace Mann has been re-elected to Congress in the district which he now represents and Mr. Appleton has been chosen in Boston, in the place of Mr. Eliot,

with the Evangelical Society, about ninety ministers, and between thirty and forty are preparing to preach the Gospel.

—— The Baptist Bible Society, formed for the purpose of securing a new version of the Bible, have started a paper to advocate its interests. It is published in New York, under the name of the New York Weekly Chronicle, and adopts for its motto : "One Lord, one Faith, one Immersion."

—— The New York Tribune states that, "The Hungarian Colonists under Gov. Ujhazy have arrived at their destination in Iowa and have commenced erecting dwelling houses and preparing for extensive agricultural operations the ensuing year. The place which they have selected as a residence is in the county of Decatur, on the Crooked Fork River, a delightful stream of moderate size, flowing over a bed of sand and gravel, and affording abundant water power for common machinery. The climate is agreeable and healthy, and the soil fertile. The land has not yet been surveyed for sale, according to the regulations of Congress, and the Colonists therefore are not yet in possession of a valid title. It will no doubt, however, be confirmed at the next session of Congress. The Hungarians had an arduous journey to their new abode, and have since been called on for severe labors, but are in excellent health and spirits. They have given to their settlement the name of New Buda. Gov. Ujhazy has received from Kossuth, an Address to the American People, which will be soon presented to the public.

—— A Southern meeting held at Wilmington, N. C., has decided in favor of establishing a Southern Commercial Marine, in order to render them independent of Northern manufacturers and ship owners, and that the repeal of the Fugitive Slave law, or the abolition of Slavery in the District of Columbia will justify and demand secession.

—— The Virginia Constitutional Convention have lately been discussing the propriety of so altering the Constitution of the State as to provide for the expulsion of all the free negroes from the State, and the prohibition of future acts of emancipation, unless accompanied by the necessary means for removing such emancipated slaves from the State. At the close of the debate, the following resolutions were passed.

Resolved, That the Committee on the Legislative Department of the Government be instructed to inquire into the expediency of providing, that no slave hereafter to be emancipated, shall be entitled to his or her freedom, unless the person so emancipating such slave or slaves first make provision for his or her removal beyond the limits of the United States, or for the support of such as may be authorized by the Legislature to remain within the Commonwealth.

Resolved, That the Committee on the Legislative Department be instructed to inquire into the expediency of inserting in the Consit ution a clause providing that no deed or will emancipating a slave or slaves, shall be admitted to record in any Court in this Commonwealth so far as it does emancipate such slave or slaves.

In Indiana also, the free negroes are a source of trouble. A proposition is now pending in the Indiana Constitutional Convention, to prevent the immigration of free negroes into the State. It is urged that the laws of Kentucky and other Slave States tend to drive the negroes from them, and that in order to guard Indiana from a "mixed population," a prohibitory law is necessary.

—— There have been several arrivals from Europe during the last week. The foreign journals contain but little matter of importance. The following items however, are not altogether devoid of interest. The North British Mail gives the latest news from Sir John Ross, who, it appears, sent off a pair of carrier pigeons, that arrived safely in England. The Mail says :

"We have learned from a private source, that on Friday last, two of the carrier pigeons taken by Sir John Ross, when he left the Port of Ayr, and some of which were to be despatched home in the event of his either finding Sir John Franklin or being frozen in, arrived at Ayr, finding their way at once to the dove-cot which they occupied previous to being taken away. The birds, we understand, arrived within a short time of each other, but neither of them, we regret to be informed, conveyed anything in the shape of a letter or note of any kind. One of them, indeed, which may have had some document attached, was found to be considerably mutilated —its legs having apparently been shot away. The time they were liberated by Sir John Ross, is of course uncertain, but taking into consideration the well-known powers of flight possessed by the carrier pigeon, it cannot have been very long since they left our gallant countrymen. The arrival of authentic news from the Arctic regions will be looked forward to with additional anxiety, from the probability which has now arisen that some tidings may have been heard of Sir John Franklin. Independent, however, of the interest which otherwise attaches to the extraordinary flight of the pigeons, it will be regarded by naturalists as a most remarkable incident. We do not recollect of any parallel to it. The distance the creatures must have traversed cannot be far short of 2000 miles, and as they travel by sight and not by scent, the fact is the more extraordinary. Sir John Ross, we believe, took five pigeons with him, which, it may be remembered, were stated in the last accounts received of him to have been at that time all alive, so that there are still three to be accounted for."

We learn from the London Inquirer that there has been a fresh arrival in England of sculptures from Nineveh. According to that paper, a shipload of fresh sculptures has arrived from the ancient towns of Mesopotamia, for the most part collected by that indefatigable traveller, Mr. Layard. Among them is one of the celebrated human-headed and winged bulls, which, placed at the portals of it, were the guardians of the entrance of the Royal Palace at Nimrod, and a similar human-headed and winged lion from the same place ; together with several large slabs, containing bas-reliefs, resembling, in many points those which have already arrived in England, though they have, at the same time, such differences of detail as to repay the labour and the expense which has been incurred in their excavation, and in their removal to this country. Besides these, perhaps the most important antiquities which have come in this ship, there is a small and miscellaneous collection of objects procured by Colonel Williams and Mr. Loftus in the southern part of Mesopotamia, and consisting of earthern vessels of various descriptions, three very remarkable coffins of earthernware, covered by a blue vitreous glazing, and a number of bricks bearing lanciform inscriptions from the ruins of the ancient city of Ur, now Urgah. The larger portion, sent over by Mr. Layard, is now open to the inspection of the public at the British Museum, and the Bull and the Lion are well seen, and occupy a conspicuous place in the entrance hall, while the other slabs are placed against the dark side of the first room the visitor enters on leaving the hall, we presume until some fitter room has been built for the reception of the whole collection from Assyria now in the British Museum, or until the new gallery, now painting, be fitted for the final repose of these or similar ancient monuments. The smaller collection from Colonel Williams is not yet exhibited to the public, but we suppose it will be, before long.

A French paper announces two new works from the pen of M. Guizot, to be published at the end of this month. The first is entitled "Monk ; Fall of the Republic, and Re-establishment of the Monarchy in England in 1660."—The second is "Washington ; Foundation of the Republic of the United States of America."

The Hungarian question is still a source of difficulty to Austria. The Cologne Gazette says :—

"Even the most resolute advocates of the system of centralisation begin to confess that it is impossible to reduce Hungary to the same level with the other Crown lands : and if they still entertained any doubts on the subject, the result of the census, which has just been taken, is well calculated to dispel them. During the revolution even those Magyars most inclined to rhodomontade never attempted to estimate their race at more than about 8,000,000 ; but since Government has shown its intention to persist in reducing Hungary to a common Austrian province, things have materially changed, for the census shows a Magyar population of between 11,000,000 and 12,000,000. Now, as this is the sum total of the population of Hungary, it is evident that all the different races, laying aside their ancient jealousies, have made themselves Magyars for the nonce, in order to show their determination not to lose that self-government which Hungary has so long enjoyed. The less headstrong politicians on either side are happily no longer blind to the fact that, if a compromise be not effected, the Hungarian nobility will be reduced to the same position as the Polish. Preparations for emigration, that is, as far as Kossuth's partizan's are concerned, are already being made. John Pragy, formerly General-Adjutant to the Hungarian agitator, is about to found a great colony in Texas. He has presented a petition, which has been well received, to the Administration of the State in question. The proposal made is, that every Hungarian who may arrive before 1862 shall receive a certain allotment of land in some appointed district at a low fixed price, which is to be paid to the state within ten years. The colony is to be named after Kossuth, who, in case of his arrival, is to be entitled to four such allotments of land on similar conditions.

The Austrian Government is once more disquieted on the question of the Hungarian refugees in Turkey. The Porte has resolved to shelter them no longer, but to give them their passports. The Austrian Ambassador in Constantinople, therefore, renewed his representations, and insists, as before, that Austria has a right to demand their being delivered up. According to the *Pesth Morgenblatt*, the former Hungarian Minister of War, Messares, is in Turkey, in very distressed circumstances."

Prof. Agassiz's Lectures. These Lectures, the last of which was delivered on Thursday evening 24th inst, were fully attended, and were highly interesting to the audience. As theyf present facts which go to prove the existence of a personal Deity, and to destroy the system o pantheism, so injurious to morality, we cannot but hope they will be given to the public. At the close of the last Lecture, S. P. Heywood, Esq. being called to the chair, Rev. Mr. Stearns presented the following resolution, which was adopted unanimously, and by acclamation.

Resolved. That whereas Professor Louis Agassiz has just completed an instructive course of Lectures upon the Being and Intelligence of God as displayed in the organic world, and has generously bestowed the pecuniary avails of these Lectures upon the Cambridge High School for the commencement of a Cabinet of Natural History in the same—we, the subscribers to this course, do hereby acknowledge our obligations to the distinguished Professor for the beautiful illustrations "of the thoughts of God" he has given us, and would take this opportunity to express our gratitude to him for the interest he has manifested in our children, not only in this his present benefaction, but also in the valuable Lectures he has been gratuitously delivering, for more than a year past to the aforesaid school.

In presenting this resolution, Mr. Stearns said that he did not offer it as being of any great importance to the distinguished gentleman whose contributions to science had already rendered his name famous throughout the civilized world but rather first as a simple expression of our own feelings in view of the pleasure and instruction we have derived from these Lectures, then as indicating our high appreciation of that spirit in science which so beautifully unites reverence for the Creator with the impressive demonstrations deduced from his works, and finally, as an assurance to our generous friend, that we are not insensible to the uncommon privilege enjoyed by our children in listening weekly to the instructions, of one whom to know is to love and on whose teachings the first minds in our country and the world, would deem it a favor to attend.

The Higher Law. "We are all born in subjection, all born equally, high and low, governors and governeed, in subjection to one great, immutable, pre-existent law, prior to all our devices, and prior to all our contrivances, paramount to all our ideas, and all our sensations, antecedent to our very existence, by which we are knit and connected in the eternal frame of the universe out of which we cannot stir.

This great law does not arise from our conventions or compacts ; on the contrary, it gives to our conventions and compacts all the force and sanction they can have ; it does not arise from our vain institutions. Every good gift is of God ; all power is of God ; and He, who has given the power, and from whom alone it originates, will never suffer the exercise of it to be practised upon any less solid foundation than the power itself." Edmund Burke.

Hats.—The following paragraph from the London Athenæum is replete with good sense, and is to the point. We are in favor of reform in this important article of costume :

"Among the minor matters to which the attention of reformers needs directing are—dress and costume. Science and art have invaded the palace, the cottage, the worship, the prison—concerned themselves with the flesh we eat, the air we breathe, the houses we dwell in, the streets along which we walk ; it is high time that they should deign to look at the clothes we wear.—Possibly, more than one article of our costume—ugly and expensive as it is, from hat to boot—will meet its condemnation, in the great gathering of the coming year. Look, for example, at the European hat. Grim, stiff, unsightly, uncomfortable—it has not a redeeming feature. Yet, from year to year we go on wearing it, and even capricious fashion refuses to meddle with this mode. We owe the hat to France, whose proverbial good taste in dress is certainly here—as, indeed, in male dress generally—at fault. The native English hat, whether worn soberly as in the Commonwealth time, or with the dancing plume of the Restoration, was characteristic and useful. We never turn over the prints of those times without envying our fathers the ease of their soft and shady covering. Ours are neither. While they brand the temples with red and painful lines, they expose the face to both wind and rain. Our neighbors across the channel, we see, propose to send over to the great exhibition a variety of new ideas in the way of male head dress ; perhaps this may lead to a revolution in English hats. The turban is at least picturesque—the Greek cap is gorgeous —the old German slouch hat is comfortable—the helmet affords protection—every covering that we remember has some good quality in in its form except the sections of funnel now worn."

A Clerical Combat. The *Gazette Popolari* of Cagliari, dated 23d ult., contains an account of a curious combat between two priests, in the sarcisty of the church of Iiri. They had been opposed to each other in the communal elections. The elder priest was aged seventy, and the younger thirty. The battle commenced by the elder, administering two blows, which were quickly returned by the younger, who was straightway knocked down for his pains. The old one, being resolved not to lose the advantage he had gained, seized a heavy crucifix, and would have finished the battle and his antagonist at the same time, had not the sexton and others came to the rescue. The younger one, thus released, hastily pronounced an excommunication against his too skilful and vigorous opponent, from which it will require the power of Rome to release him, while in the meantime he is suspended by the bishop.

The World's Industrial Exhibition. At the request of the Executive Committee on the World's Industrial Exhibition, the President has placed at their disposal a national vessel, for the purpose of transporting to England such specimens of American manufacturing skill and ingenuity as our citizens may wish to send. By this arrangemet, no one will be prevented from competing for the honors of industrial superiority, on account of the expense of transporting the results of his skill to the exhibition. Probably no department of that great fair will be examined with greater curiosity and interest, than that which will be contributed by the New World. The United States store ship Fredonia is the vessel selected to transport across the Atlantic the productions intended for the exhibition. The following is the circular of the Executive Committee :

Circular of the Executive Committee of the United States on the Industrial Exhibition of 1851.

Rooms of the National Institute, }
Washington, 22d October, 1850. }

The Central Authority of the United States for the Industrial Exhibition to be held in London, in May, 1851, issued in June last, to the Governors of the different States and Territories, a formal request that they would appoint a local Committee for their respective States, in order that the citizens thereof might possess every facility for the representation of their various products at this exhibition of the Industry, Genius, and Skill of all Nations.

In conformity with this request, the Executive Committee has been advised of the appointment of Committees to act in behalf of the citizens of the following States, viz : Maine, Rhode Island, New York, New Jersey, Mississippi, Illinois, Maryland, Missouri, South Carolina, Alabama, New Hampshire, Vermont, Massachusetts, Ohio, and Indiana.

As it is supposed that citizens of States which have not, through their Governors, responded to the request, would be disappointed on discovering, when too late to be remedied, that their productions were to be precluded appearing at an exhibition from which they had, perhaps, anticipated great advantages, the Executive Committee is induced to make *another call* upon these States through their Chief Executive Officers. The articles must be shipped in time to reach London prior to the first day of March, subsequent to which they cannot be admitted to the exhibition; therefore the Executive Committee is impelled earnestly to solicit the earliest attention to the subject.

The Commissioners in London have appropriated to the whole United States 85,000 square feet of space, of which the one-half is to be occupied by passages. to distribute or assign this ground to the several States in proportion to their area or population, would unquestionably lead to a very unequal distribution in proportion to the actual demands of each — giving to one State a great excess of space, such as would be found entirely unnecessary for the exhibition of its productions, while that assigned to another would be so circumscribed as to require, perhaps, the rejection of articles of value and interest. It is, therefore, of the first importance, that each State furnish, as early as possible, an estimate of the amount of space it will be able creditably to fill ; recollecting that the character of the articles rather than the quantity should be considered.

To those States which make no report through their Committees, before the 1st of December, specifying the amount of space required, no allotment will be made, but the entire amount will be immediately assigned to those which may have made report in proportion to the requirements of each, and publication thereof be made accordingly.

To these regulations, required by existing circumstances, attention is respectfully solicited by the Executive Committee.

The Committee is highly gratified in being able to state, that such assurance has been received from the President of the United States, and the Secretary of the Navy, as to justify the expectation that a public vessel will be commissioned to convey to London all articles (destined for the exhibition) which may be approved by the Central Authority.

All communications should be addressed to the Secretary of the Executive Committee.

By order of the Executive Committee :
PETER FORCE, Chairman.
JOS. C. G. KENNEDY, Sec. Ex. Com.

Fugitive Slave Law. The views which we have expressed on this subject we find well presented in the Philadelphia North American, an able conservative paper, edited by a distinguished member of Congress.

"No man can now doubt that the fugitive slave law is the cause of the great excitement which has been produced in many portions of the free States, and daily threatens to increase and become more formidable,—an excitement which begets opposition to the laws and leads to sentiments of a sectional and disloyal character, most perilous. The people of the North were never freer from any sectional ideas or bad feeling towards their Southern fellow citizens ; never more ready to waive scruples or unbend rigid principles in favor of the latter. All is now changed—and was in a moment changed—by the passage of the slave bill. That hasty measure has produced the excitement, and exasperated those disloyal sentiments which are now beginning to prevail, and are most favorable to the success of the project of disunion. Excitement in the North must produce a similar excitement in the South ; passion and violence can only lead to stronger combinations and fiercer designs ; and the whole Union may be placed upon the hazard of a die, because Northern members of Congress failed to insist upon provisions and safeguards, which, without impairing any constitutional right of the slaveowner, would have been felt to be effectual for the protection of those who were entitled to freedom. Had Mr. Webster's bill been adopted —that to which he refers in his letter to the New York meeting, and which, he declares, he would have supported, had he continued in the Senate—there would have been no trouble, but the whole North would have acquiesced in its provisions, and yielded a ready assent to its enactments. Unhappily a bill was substituted, so loosely and imperfectly prepared, that it is liable to continual misconstruction, and so repugnant in some of its details that it galls and chafes the free spirit of those communities in which it must be executed. There never was any danger to the Union before that bill passed ; and now everybody feels the danger is beginning. Everybody feels it in the North—or in the great trading cities of the North ; and hence the suggestion of the Union meetings which are beginning to be called, for the purpose of rallying the friends of the republic in its defence.

It will not do to cry peace, when there is no peace, or to say we will save the Union, without making some actual effort to do so. To calm excitement, we must remove or modify the cause. Considering the immediate outburst of indignation that followed it, and the wild and dangerous passions beginning to be indulged, we cannot hope for either peace or safety until some change has been made in the slave law, rendering it less obnoxious to Northern ideas and prejudices. It is upon this point that a compromise is needed.

Another New Railroad Invention.—Our attention has been recently attracted to a new method of keeping the dust out of passenger cars, invented by Mr. Nelson Goodyear, by means of passing air through wire-cloth covered with ventilators in the top of the car and glass blinds at the windows. By this means, illustrated by an experiment made on the Hudson River road one day last week, the object is entirely accomplished ; for when the car is under motion a constant and uniform pressure of air outwards, from the glass blinds, is kept up, rendering the entrance of dust a matter of impossibility.

Other important objects are effected by this invention, to our minds quite as important, viz : complete ventilation, without draught or current. Who, on entering a car nearly filled with passengers, after its having been closed, even for a short time, has not been nearly overcome by foul air ! We might enlarge on this point, but all know the value and importance of pure air, and cannot fail to appreciate its attainment while travelling in a railroad car. The noise of the train is so far overcome as to enable passengers to enjoy an ordinary conversation.

The blinds also afford protection to the heads and arms of passengers, particularly of children, whose curiosity and thoughtlessness sometimes occasions serious accident. Being constructed of glass, the blinds are ornamental, and while they answer admirably the purpose intended, are no obstruction to light.

We congratulate the railroad travelling public and the companies themselves upon the prospect afforded of abating one of the greatest nuisances attendant upon railroad travel. [N. Y. Evening Post.

Abstract of the Will of John McDonough.—The evening edition of the New Orleans Picayune, of Monday, the 28th ult., furnishes the following interesting particulars relative to the funeral and the contents of the will of Mr. John McDonough.

"Mr. McDonough was buried yesterday afternoon in the cemetery erected by himself, near his residence, at McDonoughville, for his negroes. It was his wish that he should be buried among them. The funeral was plain and unostentatious. Prayers and a short sermon were delivered in the small church attached to the house, built for the negroes, and where the deceased himself often preached to his slaves. A very large number of persons, white and colored were present. The coffin was placed in the plain oven-shaped tomb usual here.

On Saturday evening, C. Roselius, Esq., for fifteen years the legal adviser of the deceased, appeared before Judge Buchanan, of the Fifth District Court, and informed him that Mr. Mc Donough had left an olographic will, which was deposited either in the Louisiana State Bank, the Bank of Louisiana, or the Union Bank. An order of court was issued, in consequence, for any of the cashiers of said banks to bring the will into the Fifth District Court this morning at 10 o'clock.

Accordingly, at the above hour, the Cashier of the Union Bank, Mr. Frey, appeared, having a tin box containing a duplicate copy of the will, with a portfolio containing memoranda for executors, notes, &c. Another copy of the will is in the possession of Mr. Joseph Montgomery, of this State. The Court room was crowded. Mr. Roselius presented the will which was proven by Messrs. Grymes, Frey and Grivot. The will is of twenty-four foolscap pages, closely written in the testator's own hand-writing. Judge Buchanan unsealed, opened, and read it, occupying in so doing some hours' time. After leaving $6000 and some landed property in Baltimore to his sister and her children, the deceased bequeathed his entire estate, of which he gives no aggregate amount, to the Mayor, Aldermen, and citizens of New Orleans and Baltimore, half to each city, for the purpose of establishing here a free school for poor children of all classes, and an asylum for the poor. To the Protestant Male Orphan Asylum of this city, he gives $100,000, in yearly instalments. The two other institutions' bequests are also in yearly instalments.

A school farm is to be established in Baltimore, and an asylum for the poor. The school farm for the education of the poor children from four to fourteen years of age, of Baltimore first, and the other large maritime cities of the Union. They are to be taught the pursuits of agriculture, and the principles of religion. A common English education to be given in all the schools, here and at Baltimore, and the Bible to be their principal class book. The inmates of the two poor asylums to defray, as far as possible, the expenses of those institutions so far as their own labor can do. The cultivation of the mulberry tree and making of silk in these asylums are recommended. To the school farm at Baltimore the sum of $3,000,000 is bequeathed in yearly instalments.

The estate, after the annuities above mentioned are paid, and a number of negroes, named, are freed and sent to Africa, to be managed by a certain number of commissioners appointed by this city and of Baltimore ; no commissioner to be a member of any council, to serve more than twelve months in succession. The two cities to act as a check on each other. None of the property to be sold, but to remain forever as a fund for charitable purposes.

A large sum is bequeathed to the American Colonization Society at Washington. After all these bequests are settled, which the donor expects will be in forty years from now, the entire estate to be divided between the States of Louisiana and Maryland, and the Legislatures to carry out the objects proposed. If the commissioners do not follow his instructions, the estate to fall immediately to the two States. Every precaution is taken to prevent these noble bequests from being diverted from their original purpose. The instructions to carry them out are full and minute.

Many high-minded and benevolent sentiments concerning education, morality, the duties of the poor and the rich, and the preservation of the Union are to be found in the will. The testamentary executors are Messrs. Christian Roselius, A. D. Crossman, Judah Touro, Louis Philip Pelie, Jonathan Montgomery, Joseph A Maybin, Wm. E. Leverich, Francois Bizdton D'Aquin, and in case of his death, his brother Francois Adolphe D'Aquin, of this city ; Messrs. Benjamin C. Howard, John P. Kennedy, John Spear Smith, Brantz Mayer, Henry Didier, merchant, John Gibson, son of the late Wm. Gibson, clerk of court of Baltimore ; Henry Clay, of Kentucky, President and R. R. Gurley, Secretary of the American Colonization Society at Washington, and Walter Lowrie, Secretary of the Presbyterian Board of Foreign Mission at New York. The will is dated at the residence of the deceased, 27th December, 1838."

Professor Liebig not coming to America. A correspondent of the New York Tribune thus writes to that paper:

H. Greely, Esq.—*Dear Sir :* Previous to my departure for Europe, I saw in several American papers the announcement that Professor Liebeg of Giessen, was about embarking for America. I had the pleasure of an introduction to, and several conversations with the world renowned Chemist, last August, and he stated that he had never entertained the thought of visiting the United States. An insuperable objection is, that he does not speak English. I state the fact, to allay any expectations that may be raised.

Yours very truly,
J. W. HANSON.

Norridgewalk, (Me.) Oct. 20, 1850.

Submarine Telegraph.—The London Athenæum says, that the idea of laying across the Dover Straits, a new wire, like the one first tried, is abandoned. "The storm, which has just swept away a considerable part of the new harbor-work, would have had but little mercy on so frail an instrument, and any line running across the great fissures in the bed of the channel, must be prepared to resist the strain of a cable from a hundred gun ship. The new wires are, therefore, to be inclosed in ropes of four or five inches in diameter ; the first layer being made of gutta percha, and the outer one of iron wire,—all chemically prepared to resist the action of water and the attacks of marine animalculæ. In each cable there will be four lines of communication ; and two cables will be laid down at a distance from each other of three miles, so that an accident which might injure one of them will probably not reach the other. The whole, it is said, will be ready in May next ; when it is proposed to have a grand inauguration. Prince Albert being at one end of the wire, and the President of the Republic at the other. Of course, this idea of an inter-national fete comes to us from Paris. The point of departure for the Irish line is not yet fixed, but surveys of the coast have been made ; and it only waits, it is said, for the report of the commission appointed to inquire into the most eligible port for a great translantic packet station, to be commenced."

A Portrait of Constantine. A very curious discovery has been made in the Mosque of St. Sophia, at Constantinople. In the course of cleansing and repairing the interior, the original decorations in mosaic have been brought to light, including, as it is said, a portrait of Constantine. Drawings have been made, and are on their way to England. The Sultan to prevent the necessity of removing them, as the religion of the country would require, has considerately ordered them to be covered up again.

An obliging correspondent in Bernardston has sent us the following account of the recent dedication of the Unitarian Church in that place :—

Bernardston, Nov. 1st, 1850.

The Unitarian Church, in Bernardston, which has been repaired and neatly re-built, the season past, was dedicated, on Thursday last, Oct. 31st. The day was one of the most beautiful of the season ; one of those bright, mellow, autumnal days that now and then occur before the setting in of Winter, and which in New England is called the "Indian Summer." The Church was well filled, and the services were exceedingly interesting.

Rev. Mr. Snow, now of Greenfield, made the introductory prayer ; Rev. Mr. Knapp read from the Scriptures ; Rev. Mr. Tenney of Northfield made the dedication prayer ; and Rev. Mr. Moore of Deerfield preached the sermon from John 17. 3 : "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou has sent." It was an able and eloqgent exposition of the doctrines, views and present position of the Unitarian denomination.

The Church has been very thoroughly repaired, and now makes a new, comfortable and beautiful place of worship, for that small society. The Pulpit is simply a marble and rose-wood table, with a reading desk upon it, manufactured by Messrs. Robbing & Winship of Hartford, Ct. and makes a very neat and tasteful appearance. The interior was painted in imitation of oak, by F. A. Lydston of Springfield, and was admirably executed.

The ladies of the society have done much towards finishing the church in a neat, thorough manner, having themselves raised about $400. for that purpose. A beautiful communion set and a splendid Bible have been presented to the Society by friends from abroad. Although small in numbers, yet the Society has been enabled to prepare for themselves a fit place for the worship of their Heavenly Father. [Springfield Republican.

Arrival of Powers's Statue of Calhoun. Mr. Johnson's yatch Twilight is anchored off Hamilton Avenue ferry, Brooklyn, just arrived from Fire Island. On the deck, shrouded by the national colors, is Powers's statue of the deceased statesman, John C. Calhoun, recovered from the wreck of ship Elizabeth. The statue remains unmoved in the box, as originally enclosed, but is more injured than was at first reported. The left arm was represented by the artist as reposing on a palmetto tree, but, unfortunately, the arm, as far as the elbow and the hand, with the portion of the scroll it grasped, have been broken off and lost. Much effort was made to secure them, but in vain. Other than this, the statue is perfect, and stainless. It is indeed a beautiful work of art, and its recovery is almost a miracle. After prolonged and wearisome exertion, a chain was finally placed beneath it, when it was taken on board. The vessels' crew gave expression to their joy by acclamations and huzzas. The statue is to be forwarded to Charleston by the Southerner to-morrow. [N. Y. Jour. Com. of 8th ult.

The Planet Venus.—The planet Venus may now be seen, in a clear afternoon, with the naked eye. It is distinctly visible as early as 2 o'clock, and increases in brilliancy till sunset. The crescent form of Venus is now plainly shown by the smallest telescope.

Free Schools.—The question of repealing the Free School Law was at issue at the recent election in New York State, and the people decided against repeal, by a majority of from 50,000 to 100,000. This result is highly gratifying to the friends of education.

New Fabric.—A patent has been taken out in England for a wearing fabric composed entirely of fur. It is adapted to all purposes, either for gentlemen or ladies. The article is lighter, softer, firmer and warmer than any other material ever worn as a covering to the human body. It is the perfected ideal of cloth. The softest satin is harsh to the touch, and the finest lamb's wool coarse, compared with this beautiful fabric. It is made into cloth composed wholly of fur, and of part silk and part fur.

The Philadelphia Mint.—The following is a statement of the Gold coinage, at the Philadelphia Mint, from January 1st to October 31st, 1850. Gold coinage to September 30, 1850, $17,013,872 50 ; Silver coinage do $312,800 00 ; Gold coinage to October 31, $2,669,055 00; Silver do. $34,600 00—Total, $20,032,327 50.

File Your Newspapers. A sexagenarian regretting that he did not begin in early life to file away his newspapers, says : How interesting it would be to an old man to look into the paper which he read when he was 12 or 14 years old! How many events would this call to mind which he had entirely forgotton! How many interesting associations and feelings would it revive! What a view it would give one of past years! What a knowledge it would preserve by assisting the memory! And how many valuable purposes of a literary kind even might it be rendered subservient to!

☞ *Woman regarded in her Spritual and Social Position*, will be the topic of a Discourse, by William H. Channing, on Sunday Evening, Nov. 17th, 7 o'clock, at the Masonic Temple.

☞ *Notice.* The Ladies of Centre Chapel Society, New Bedford, (Rev. Mr. G. Thomas's) propose a sale of useful and fancy articles and refreshments, on the evening of Thanksgiving day, to continue through the day and evening of Nov. 29th, to assist in paying the debts of the society.

Any contributions from our friends will be gratefully received. 3tis nov9

☞ Private Board. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

☞ Students who have entered the Meadville Theological School.

	1st year	2nd year	3d year	4th year	5th year	6th year	7th year	Total
Christians	4	6	7	5	4	6	8	40
Unitarians	4	7	6	4	5	2	5	33
Methodists	1	1	1	1	1	1	1	7
Universalists			1		1	1		3
Baptists					1			1
Orthod. Cong.					1			1
Total each year	9	14	15	10	13	10	14	85

Students who after suspending their studies re-enter the Junior Class are not re-counted in this table under the year when they enter.

There are at present Nov. 1850, thirty-six Students in the School.

Amount of Property at the end of each Year.

1844 Oct. 1	(Commencement of School)	$1540 53
845 Sept. 30.		2691 29
1846 " "		5723 05
1847 " "		6983 45
1848 " "		817 44
1849 " "		11 149 83

Property of the School—July 31—1850.

In the funds	$7 097 20
Real Estate	1 345 91
Library	2 119 40
Text books	821 69
Furniture	610 85
Cash on hand	4 64
	11 999 69

N. B. Of the funded property $1000 is specially appropriated to a Professorship and $500 to a Scholarship.

The property of the School is unincumbered by any debts. nov15

☞ *The Worcester Association* will meet at Rev. Mr. Alger's in Marlborough, on Tuesday, Nov. 19, at five o'clock, P. M.
nov16 T. PRENTISS ALLEN, Scribe.

☞ The Treasurer of the Meadville Theological School desires to acknowledge the receipt of the following sums during the year ending Oct. 1, 1850.

From the Unitarian Society in Brooklyn, N. Y.,	$300 00
" the Church of the Divine Unity, New York,	333 70
" the South Congregational Society in Boston,	90 00
" Mr. Livermore's Society in Keene, N. H.,	30 00
" Ladies' Sewing Circle in Milton,	50 00
" Unitarian Society in St. Louis,	176 85
" Rockwood Hour, Esq , Mass.,	20 00
" Unitarian Society in Buffalo, N. Y.,	100 00
" Rev. R. Hassell St. Louis,	50 00
" Ladies' Benevolent Society in Hingham,	50 00
" Unitarian Society in Meadville,	100 00
" Ladies' Benevolent Society in Dedham, Mass.,	40 00
" American Unitarian Association,	9 75

EDGAR HUIDEKOPER, Treasurer.

P. S. The number of Students at present is thirty-one, of whom fourteen have entered the present year.

, Further donations are very desirable and will be thankfully received.

☞ The Librarian of the Meadville Theological School desires thankfully to acknowledge the receipt from Wm. F. Weld, of Fifty Dollars, for the use of the Library. n16

☞ *Teachers' Social Union.* There will be a meeting of the Union on Monday evening next, at the Chapel of the Church of the Saviour.

The Report of the Committee on Teachers' Institutes for Sunday School Teachers will be presented, and it is hoped that every teacher will be present.
nov16 T. GAFFIELD, Secretary.

MARRIAGES.

In this city, Nov. 12, by Rev J. I. T. Coolidge, Rev Ephraim Ward of Middleboro', to Miss Margaret Reed Washburn, daughter of the late Philo Washburn, Esq., of Frankfort, Maine.

Nov. 7, by Rev C. F. Barnard, Mr Robert B. Williams of Boston, to Miss Mary Ann Whittaker of Manchester, Eng.

Nov. 7, by Rev Dr Lowell, Mr George A. Blaney to Miss Hannah M., daughter of the late Capt. Andrew Cazneau.

Nov. 7, by Rev Dr Young, Mr Caleb Leavitt of Woburn, to Miss Lucy B. Nutting of Boston.

In Roxbury, Nov. 7, by Rev Dr Putnam, Mr J. Sturgis Nye of Boston, to Mrs Elizabeth E. D. Guild of R.

In Beverly, Nov. 7, by Rev Mr Thayer, Mr Charles T. Tilton of Boston, to Miss Mary Ann, daughter of Cotton Bennett, Esq.

In Lowell, Nov. 7th, by Rev Mr Miles, Mr Robert P. Barr to Miss N. Augusta Rogers, both of Boston.

In Mendon, Nov. 12, by W. H. Kinsley, Mr Geo. L. Bartlet to Miss M. D., daughter of J. G. Davenport, Esq.

In New Bedford, Mr Andreas T. Thorup of Boston, to Miss Mary W. Beetle of that city.

In Hanover, N. H., Oct. 30. by Rev Prof Haddock. Theodore Hinsdale Esq., of New York, to Miss Grace Webster Haddock, daughter of the officiating clergyman.

At Nashville, N. H., Oct. 29, by Rev Mr Bulfinch, Charles A. Davis, M. D., of Lowell, Mass., to Miss Mary Parker, only daughter of the late Hon. James B. Thompson, U. S. Charge d'Affaires to Lima.

DEATHS.

In this city, Nov. 11, Mr Joseph Jones, Jr., 53.

Nov. 12, very suddenly, Franklin A., eldest son of the late Mr Franklin A. Child, 5 years 10 months.

In Exeter, N. H., Nov. 11, Mrs Mary Ringe, 78.

In Brattleboro', Vt., Nov. 4, Mrs Sarah Rockwell of South Windsor, Conn., mother of Dr William H. Rockwell, of the Insane Asylum in B., 83.

In Oakham, Aug. 31, Mrs Mercy Weeks, wife of Nathaniel Weeks, 100 yrs 1 mo 5 ds.

In Hollowell, Nov. 5, Martha Williams Whittier, wife of Simeon C. Whittier, and daughter of the late Rev Timothy Fuller, Pastor of the First Church in Princeton, Mass, 63.

Books and Stationery.

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BOSTON,

Have for sale a large and well selected assortment of Miscellaneous and Juvenile Books, School Books, Account Books, Prayer Books, Bibles and Hymn Books in great variety, Letter and Note Paper various styles, with a large assortment of Envelopes. Drawing and Fancy Paper, Steel Pens, Drawing and Writing Pencils, Pencil Cases, Pen and Pocket Knives, and a general assortment of Staple and Fancy Stationery, which will be sold at prices which cannot fail to suit purchasers.

☞ Orders from Country Customers will be made up at the lowest prices. nov16

THE BEST BOOK FOR SINGING SCHOOLS.

THE BAY STATE COLLECTION OF CHURCH MUSIC.

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In addition to as complete a variety of Psalm and Hymn Tunes, Chants and Anthems, for choir use, as can be found in any other work, the Bay State Collection is better adapted to Singing Schools than any work yet offered to the public. The authors having long engaged in teaching Singing Schools, and understanding the purposes for which a singing book is required in elementary classes, have made special effort to adapt the work to this purpose.

First—A complete course, 176 plainly printed and carefully arranged elementary exercises, enables the teacher to dispense with a black board, except for illustration, affords every pupil an opportunity plainly to see the lesson and practice it at home if need be, and saves the time too often wasted in writing lessons which can seldom be seen, and are always forgotten as soon as sung.

Second—A set of easily arranged popular airs with moral words, affords the material for greatly interesting classes even in the first lessons of an elementary course.

Third—A copious arrangement of solfegos, selected from the best Italian and German works, enables the teacher to carry his class to any desired state of proficiency.

Fourth—The authors, with great care, have specified each tune in the book which can be profitably introduced in the various stages of the course, thus saving to teachers the necessity of a thorough examination of the tunes previous to each lesson.

Many thousand copies of this work were used during the past season by teachers in different parts of the country, and always with complete success. The publishers have been favored with numerous commendations of the work, and are confident that no other book can impart the aid by which singing schools can be so easily, and at the same time so thoroughly instructed.

The attention of Teachers is particularly invited to an examination of this work, copies of which will be furnished gratis for this purpose.

WILKINS, CARTER & CO.
Publishers, 14 and 16 Water street.
nov16

LITTELL'S LIVING AGE. No. 340. 12½ cents.

Contents.

1. The United States—Edinburgh Review.
2. My Novel ; Chap. 10—13—Blackwood's Magazine.
3. Grisly Bears in California—Transcript.
4. Jenny Lind—Hans Christian Anderson.
5.

POETRY.

Selected for the Register.

Sunday Evening.

BY CAROLINE SOUTHEY.

I sat last Sunday evening,
From sunset e'en till night,
At the open casement, watching
The day's departing light.

Such hours to me are holy,
Holier than tongue can tell,
They fall on my heart like dew
On the parched heather-bell.

The sun had shone bright all day,
His setting was brighter still,
But there sprang up a lovely air,
As he dropt down the western hill.

The fields and lanes were swarming
With holiday folks in their best,
Released from their six days cares
By the seventh day's peace and rest.

I heard the light-hearted laugh,
The trampling of many feet;
I saw them go merrily by,
And to me the sight was sweet.

There's a sacred, soothing sweetness,
A pervading spirit of bliss,
Peculiar from all other kinds,
In a Sabbath eve like this.

Methinks, though I knew not the day,
Nor beheld those glad faces, yet all
Would tell me that Nature was keeping
Some solemn festival.

The steer and the steed in their pastures,
Lie down with a look of peace,
As if they knew 'twas commanded
That this day their labor should cease.

The lark's vesper song is more thrilling,
As he mounts to bid Heaven good-night;
The brook sings a quicker tune,
The sun sets in lovelier light:

The grass, the green leaves, and the flowers,
Are tinged with more exquisite hues;
More odorous incense from out them
Steams up with the evening dews.

So I sat last Sunday evening
Musing on all these things,
With that quiet gladness of spirit
No thought of this world brings.

I watched the departing glory,
Till its last red streak grew pale,
And earth and heaven were woven
In twilight's dusky veil.

Then the lark dropt down to his mate
By her nest on the dewy ground;
And the stir of human life
Died away to a distant sound:

All sounds died away—the light laugh,
The far footstep, the merry call—
To such stillness, the pulse of one's heart,
Might have echoed a rose leaf's fall;

And, by little and little, the darkness
Waved wider its sable wings,
Till the nearest objects and largest,
Became shapeless and confused things.

And, at last, all was dark—then I felt
A cold sadness steal over my heart;
And I said to myself, "Such is life!
So its hopes and its pleasures depart!

"And when night comes—the dark night of age,
What remaineth beneath the sun
Of all that was lovely and loved?
Of all we have learnt and done?

"When the eye waxeth dim, and the ear,
To sweet music grows dull and cold,
And the fancy burns low, and the heart—
Oh! heavens! can the heart grow old?

"Then, what remaineth of life
But the lees with bitterness fraught?
What then?" But I checked as it rose
And rebuked that weak, wicked thought.

And I lifted mine eyes up, and lo!
An answer was written on high,
By the finger of God himself
In the depths of the dark blue sky.

There appeared a sign in the east,
A bright, beautiful, fixed star!
And I looked on its steady light
Till the evil thoughts fled afar;

And the lesser lights of heaven
Shone out with their pale, soft rays
Like the calm, unearthly comforts
Of a good man's latter days.

And there came a sweet perfume
From the unseen flowers below,
Like the savor of virtuous deeds,
Of deeds done long ago.

Like the memory of well-spent time
Of things that were holy and dear;
Of friends, "departed this life
In the Lord's faith and fear."

So the burden of darkness was taken
From my soul, and my heart felt light;
And I laid me down to slumber
With peaceful thoughts that night. L. G. P.

July 21st, 1820.

MISCELLANEOUS.

WHEN THE SUMMER COMES.

I once knew a little boy, a little child of three years old; one of those bright creatures whose fair loveliness seems more of heaven than of earth—even at a passing glimpse stirring our hearts, and filling them with purer and holier thought. But this, the little Francie, was more of a cherub than an angel—as we picture them—with his gladsome hazel eyes, his dazzling fairness, his clustering golden hair, and his almost winged step. Such he was, at least, until sickness laid its heavy hand on him; then, indeed, when, after days of burning, wasting fever—hours of weary restlessness—the little hand at last lay motionless outside the scarcely whiter coverlet of his tiny bed, the fair, still head, pressed down upon the pillow, and the pale face gazing with the silent wonder of returning consciousness on the anxious ones around it; then, indeed, a bright yet pitying look would flit across it, or dwell in the earnest eyes—a look such as we assign to angels in our dreams, when some fond fancy seems to bring them near us, weeping for mortal griefs beyond their remedy.

It was a strange sickness for one so young—the struggle of typhus fever with a baby frame; but life and youth obtained the victory; and quicker even than hope could venture to expect, the pulses rallied, the cheeks grew round and rosy, and the little wasted limbs filled up again. Health was restored—health, but not strength: we thought this for a while. We did not wonder that the weakened limbs refused their office, and still we waited on in hope, until days, and even weeks, passed by: then it was found that the complaint had left its bitter sting, and little Francie could not walk a step, or even stand.

Many and tedious and painful were the remedies resorted to; yet the brave little heart bore stoutly up, with that wonderful fortitude, almost heroism, which all who have watched by suffering childhood, when the tractable spirit bends to its early discipline, must at some time or other have remarked. Francie's fortitude might have afforded an example to many; but a dearer lesson was given in the hopeful spirit with which the little fellow himself noted the effect of each distressing remedy, marking each stage of progress, and showing off with eager gladness every step attained, from the first creeping on the hands and knees, to the tiptoe journey round the room, holding on by chairs and tables; then to the clinging to some loving hand; and then, at last, the graceful balancing of his light body, until he stood quite erect alone, and so moved slowly on.

It was in autumn this illness seized on the little one, just when the leaves were turning, and the orchard fruits becoming ripe. His nurse attributed it all to his sitting on a grassy bank at play on one of those uncertain autumn days; but he, in his childish way, always maintained "It was Francie himself—eating red berries in the holly bower." However this may have been, the season and the time seemed indelibly impressed upon his mind. In all his long confinement to the house, his thoughts continually turned to outward objects, to the eternal face of nature and the season's change, and evermore his little word of hope was this, "When the *summer* comes!"

He kept it up throughout the long winter, and the bleak cold spring. A fairy little carriage had been provided for him, in which, well wrapped up from the cold, and resting on soft cushions, he was lightly drawn along by a servant, to his own great delight, and the admiration of many a young beholder. But when any one—attempting to reconcile him the better to his position—expatiated on the beauty or comfort of his new acquisition, his eager look and word would show how far he went beyond it, as, quickly interrupting, he would exclaim, "Wait till summer comes—then Francie will walk again!"

During the winter there was a fearful storm, it shook the windows, moaned in the old trees, and howled down the chimneys with a most menacing voice. Older hearts than Francie's quailed that night, and he, unable to sleep, lay listening to it all—quiet, but asking many a question, as his excited fancy formed similitudes to the sounds. One time it was poor little children cruelly turned out, and wailing; then something thrilling, with its last hoarse cry: then wolves and bears, from far-off other lands. But all the while Francie knew he was snug and safe himself: no fears disturbed him, whatever the noise may have done. Throughout the whole of it he carried his one steadfast hope, and, in the morning telling of it all, with all his marvellous thoughts, he finished his relation with the never-failing word of comfort, "Ah! there shall be no loud wind, no waking nights, when once the summer comes!"

The summer came with its glad birds and flowers, its balmy air; and who can paint the exquisite delight of the suffering child that had waited for it so long! Living almost continually in the open air he seemed to expect fresh health and strength from each reviving breath he drew, and every day would deem himself capable of some greater effort, as if to prove that his expectation had not been in vain.

One lovely day he and his little playfellows were in a group amusing themselves in part of the garden, when some friends passed through. Francie, longing to show how much he could do, entreated hard to be taken with them "along the walk, just to the holly bower." His request was granted, and on he did walk; quick at first, then slowly slower: but still upheld by his strong faith in the summer's genial influence, he would not rest in any of the offered arms, though the fitful color went and came, and the pauses grew more and more frequent. No, with a heavy sigh he admitted, "'Tis a very, very long walk *now;* but Francie must not be tired: sure the summer is come." And so, determined not to admit fatigue in the face of the season's bright proofs around him, he succeeded in accomplishing his little task at last.

Thus the summmer passed away, and again came the changing autumn, acting on poor little Francie to a degree he had never reckoned on, and with its chill, damp airs, nearly throwing him back again. With a greater effort even than before, he had again tried the walk to the holly bower, the scene of his self-accusing misdemeanor as the cause of all his sufferings. He sat down to rest; above his head, as the autumnal breeze swept through them, "the polished leaves and berries red did rustling play;" and as little Francie looked upward toward them, a memory of the former year, and of all the time that had passed since then, seemed for the first time mournfully to steal over his heart. He nestled in closer to his mother's side; and still looking up, but with more thoughtful eyes, he said, "Mamma, is the summer *quite* gone?"

"Yes, my darling. Don't you see the scarlet berries, the food of winter for the little birds?"

"Quite gone, mamma, and Francie not quite well?"

His mother looked away; she could not bear her child to see the tell-tale tears his mournful little words called up, or know the sad echo returned by her own desponding thoughts. There was a moment's silence, only broken by the blackbird's song; and then she felt a soft, a little kiss, upon her hand, and looking down she saw her darling's face—yes, surely now it was as an angel's—gazing upward to her, brightly beaming, brighter than ever; and his rosy lips just parted with their own sweet smile again, as he exclaimed in joyous tones, "Mamma, the summer will come again!"

Precious was that heaven-born word of childish faith to the careworn mother, to cheer her then, and, with its memory of hope, still to sustain her through many an after experiment and anxious watch, until, at last, she reaped her rich reward in the complete realization of her bright one's hope. Precious to more than her such words may be, if bravely stemming our present trouble, whatsoever it be—bravely enduring, persevering, encouraging others and ourselves, even as that little child—we hold the thought, that as the revolving year brings round its different seasons, as day succeeds to night—and even as surely as we look for this, and know it—so to the trusting heart there comes a time—it may be soon or late, it may be now, or it may be *then*—when this grief or grievance will have passed away; and so 'twill all seem nothing—when the summer comes! [Harper's New Monthly Magazine.

SOURCE OF THE NILE. A recent number of *Bell's Weekly Messenger*, (London,) contains a communication from Dr. James Macqueen, the geographer, noting what he deems the discovery of the true source of the Nile—the Bahrel Abiad, or White Nile, the principal branch of the most interesting and most venerable of rivers. "It is with no ordinary degree of satisfaction," he says, "that I can state that the great question is solved beyond the power of cavil or dispute." The discoverer, as we learn from the communication, is the Rev. Dr. Krapf, a missionary from the Church Missionary Society, long stationed in Eastern Africa, and some ten years or more since a resident in Southern Abyssinia. His latest station was at Rabbay Impey, near Mombas, in the Zanguhar country; whence, towards the close of last year, he made a journey into the interior towards the N. W. "He reached," says Dr. M., "as I find, on going over with him the map I had constructed, with the sources of the Nile laid down, 1 deg. S. lat., and about 35 30 E. long., to Kitui, the capital of Umbekani, a fine and friendly people. There he saw to the N. W. distant about six day's journey, the Mount of Kenia, rising far above the limits of perpetual snow (the Chimbarazo of Africa, and under the equator,) from the northern base and the side of which springs the river of Dana or Daena, running to the Bay of Formosa; and to the north of it, he was told, rose a river running to the north, down which people went to the country of the white people." Dr. Macqueen adds that Dr. Krapf is in London, about to publish his journal, which is to be given to the public "in a few days," which renders it therefore, the former thinks, as unnecessary, as it would be unfair, for him to state any further particulars obtained from Dr. K.

DANIEL KIRKWOOD. Sir David Brewster, in his opening address recently delivered before the British Association for the Advancement of Science, alludes in complimentary terms to this individual, who is a native of Pottsville, Penn. On the 4th of July, 1849, he announced the discovery of an important law of the solar system, which has made his name familiar wherever the science of Astronomy is cultivated, and has rendered it as enduring as that of Kepler or Le Verrier. The following extract will exhibit the practical application of the law, as applied to the determination of the size of the original planet which it has been supposed was burst in pieces, the fragments of which we now trace in the eleven asteroids; seven of which have been discovered within the last five years, and one, Parthenope, within a few months.

"If these eleven small planents," said Sir David, "are really the remains of a larger one, the size of the original planet must have been considerable. What its size was, would seem to be a problem beyond the grasp of reason. But human genius has been permitted to triumph over greater difficulties. The planet Neptune was discovered before a ray of its light had entered the human eye; and by a law of the solar system just discovered, we can determine the original magnitude of the broken planet long after it has been shivered into fragments,—and we might have determined it even after a single fragment had proved its existence. This law we owe to Mr. Daniel Kirkwood, of Pottsville, a humble American, who, like the illustrious Kepler, struggled to find something new among the arithmetical relations of the planetary elements. Between every two adjacent planets there is a point where their attractions are equal. If we call the distance of this point from the sun the radius of a planet's sphere of attraction, then Mr. Kirkwood's law is, that in every planet, the square of the length of its year, reckoned in days, varies as the cube of the radius of its sphere of attraction. This law has been verified by more than one American astronomer, and there can be no doubt, as one of them expresses it, that it is at least a physical fact in the mechanism of our system. This law requires the assistance of a planet between Mars and Jupiter; and it follows from the law that the broken planet must have been a little larger than Mars, or about 5000 miles in diameter, and that the length of its day must have been about 57 1-2 hours." [Prov. Journals.

FOR CHILDREN.

POWER OF EXAMPLE.

Few of you, my dear children, feel how much influence your *example* may have on your companions; and it seems to me, that if we could only learn this truth as children, we might come to practice it better as men; that if we were accustomed at school to encourage the idle by our own studiousness, to repress bad language by our own purity of speech, to show our respect for noble deeds and words by striving after them ourselves and reverencing them in others, we should be less inclined as men to look with cold eye on some fallen brother, whose steps we have perhaps failed to strengthen by our own virtuous example; we should learn to watch *ourselves* more closely, while we felt more charity for *others*. I know how often boys at school fall into idle, frivolous talk from the mere want of some one to lead their thoughts to useful subjects; how often they join in a laugh against a school fellow, merely because others do, when if one would only stand up against the injustice of it, he would find many to follow him, and thus save his companion from much pain. The faint and weary grow strong again, when they see some courageous soul marching on in advance; the erring find strength to rise out of their earthliness, when some pure one passes by, and their soiled robes grow white again in the sunshine of a brother's serene virtue.

We give our own strength to another through example; it is thus we cause our light to shine forth, a guide to the world. The legend of St. Wenceslaus illustrates this, and is full of meaning. St. Wenceslaus was king of Bohemia, and noted for his piety and charity; his religious heart delighted in deeds of kindness, and after a day spent in doing good, he loved to refresh his spirit by retiring into the solemn stillness of the church, to worship and give thanks to God. One winter's night, as he was returning from some charitable mission, followed by his servant Podavivus, whose love for his master induced him to imitate him as far as he was able; he overtook a poor old beggar whose feet, cut by the hard ground, left bloody footprints as he walked painfully along. The good king, forgetful of himself or feeling that he was better prepared for hardship, immediately gave the old man his warm, fur-lined shoes, and with bare feet, exposed to the bitter cold and the sharp pointed ice, but with a strong, faithful heart warmed by a noble love and a quick sense of duty, he kept on his way towards the distant church, whose light guided them from afar.

But the snow beat in their faces and the ice wounded the feet of Podavivus even though they were protected by his warm fur-boots. At last overcome by fatigue and suffering, he sunk down by the way-side and gave himself up for lost. But the good King looked back compassionately on his servant and turned himself to aid him. "Be not discouraged," he cried, "a little more effort and you find rest. Place your feet in the footprints I shall make for you and you shall be safe." Then the servant arose and saw how the bare feet of his Prince shed a faint light over the path he trod boldly, and that the footprints were plainly seen, and with his heart warmed by zeal and fervor, urged on by shame and a desire of imitation, he followed his master's steps. Onward they strode through the cold and darkness, but the servant's feet no longer felt the sharpness of the ice, the servant's heart no longer fainted within him, his soul had received support, and his body no longer yielded, but grew stronger with every yard of advance, and at length though following those snowy footprints he arrived in safety at the church, and found light and warmth both for the inner and the outer man.

Can not each of you imitate the example of the good Saint! Will not you walk ever onward over the path of life with unfaltering step,

"Nor faint for sorrow, falter not for sin,
But onward, upward 'till the goal ye win,"

leaving blessed footprints on the road to guide those who fall or faint! Be assured that if you go on with faith in your hearts, God will cause a strengthening virtue to go up from those footprints into the lives of your fellows, and your example shall lead many to the Kingdom of Heaven who else had failed to enter in. [S. S. Gazette.

PLAYING MOTHER.

'It's just as you raise them,' said Mr. Warner, in his dogmatic way. 'I don't believe in a boy's taking to a hammer and a girl to a doll, from an instinct of nature. Girls are different because they are educated differently. There is no other law in the matter.'

'My experience,' said a lady who made one of a little company numbering about half a dozen, and she spoke in a quiet way, 'leads me to a different conclusion. Each sex has a use in society peculiarly its own; and, from the earliest childhood, impulses pointing thitherward may be seen. Gentle, tender and loving are the uses of woman, and for these she is fitted by nature. Hardier, rougher, bolder is man, because he is designed for a different sphere of life. The boy takes the hammer, the whip, or any other plaything that is noisy, or calls for the exercise of strength and action; while the girl, as naturally busies herself with her doll, or her cups and saucers.'

'Simply,' replied Mr. Warner, 'because you provide a hammer and whip for the one, and a doll for the other.'

'No,' returned the lady, 'the cause lies deeper than this. It is radical. How is it with your own little Anna? She is here to-day.'

'She never had a doll in her life. I will not permit such a thing to come into my house. I wish to develope the strength, not the weakness of her character.' And, as Mr. Warner spoke he threw a glance upon his wife, which said, plainly enough, 'This would'nt be so, if you had your way.'

'Oh!' remarked the lady, 'then you are trying to warp her character to suit your own theory. Your are not willing to let it develope naturally, and, as I would say, healthfully.'

'I wish to give it a strong and healthy development.'

'Then it must grow from inward elements. If you warp it, as you are certainly doing, you will weaken and deform, instead of producing beauty, health, and strength.'

'So you think,' said Mr. Warner, a little rudely. Opinionated men are very often rude to ladies.

'Yes, I think so,' replied the lady, not seeming to notice the gentleman's manner.

'Where is your dear little girl?' asked one of the company, a little while after addressing Mrs. Warner.

'She's playing about the garden. I saw her from the window a few minutes ago.'

'It would be a pleasant experiment,' said the lady, with whom the child's father had held the controversy, 'just to take a look after Anna, and see what she is doing. I'll warrant that the girl's instincts are predominant in her acts. You'll not find her dragging up the flowers, nor throwing stones at the birds, nor even digging in the dirt.'

'You'll probably find her racing about with the boys,' said the father.

'We'll see. Come!' And the lady started for the door. The company followed her out. Anna was not in the garden among the flowers, nor romping with the boys.

'Anna!' called the mother. They listened, and her sweet, young voice was heard faintly answering. Guided by the sound, she was soon discovered by those in search of her.

'What is she doing!' asked Mr. Warner, who did not at first see her distinctly.

'Playing mother!' replied the lady, with whom he had held the controversy. And she spoke in a tone of triumph.

'Nonsense!' said Mr. Warner.

'See for yourself.'

'The little witch!' exclaimed the father, affected with pleasure, in spite of himself, by what he saw.

Anna had found a cap, belonging to the lady at whose house they were visiting, and, with this drawn upon her head, was nursing a rabbit with the earnest fondness of a mother.

The ladies caught the happy child in their arms, and almost devoured her with kisses, while Mr. Warner escaped back into the house, to rearrange his forces for a new battle on his favorite hobby. [Godey's Ladies' Book.

CALIFORNIA AND RUSSIAN GOLD. According to the last accounts received from the United States, the quantity of gold which had been received from California amounted to rather more than 25,000,000 dollars, or £2,000,000. It would be a moderate calculation to say, that the gold which had been exported to China, to the South Sea Islands, to Australia, and to all other places, and that which remained on hand at San Francisco on the 1st of July, was equal to one-fifth of what had been actually received in the United States, which would make the entire production of gold in California £6,000,000 in little more than eighteen months; and knowing how scant the population was during the earlier part of the period compared with the latter part, the least proportion of that sum that we can suppose to have been produced during the last entire year is £4,500,000. The last year for which we have authentic official accounts of the production of Siberia and the Ural Mountains is 1846. For seven years prior, the production had been rapidly increasing. From 1840 it had risen from 585 poods to 1,725 poods in 1846. Since then we have no reason to believe that the production has not been fully maintained. But as there is a duty of 20 to 25 per cent. levied by the Government on the produce, it is well known that the actual quantity obtained considerably exceeds the official quantity returned. The calculation which has always been made on this score is, that the real quantity is at least 20 per cent. larger than the declared quantity. At this rate, the value of the gold produced in Russia in 1846 was £4,232,800. Therefore, between California and Russia, the two comparatively new sources of supply, we cannot estimate the present annual produce of gold at less than £8,500,000. How long this rate of production will continue, is, however, as yet a very doubtful question. [London Economist.

EDUCATION AND LITERATURE IN SALEM.—From the census returns of Salem, as we learn from the Register, it appears that there are in that city 12 Public Grammar Schools—including a Latin Grammar and two English High Schools, one for boys and one for girls—numbering 1432 pupils; 18 Public Primary Schools, numbering 1,364 pupils—making 2,796 pupils in the Public Schools. There are also 37 Private Schools, numbering 798 pupils. There are 10 public Libraries in the city, containing in the aggregate 23,300 volumes; 27 private Libraries of over 1000 volumes each, containing in all 55,650 volumes; 9 public school libraries with 3,095 volumes; 8 Sabbath school libraries with 3,700 volumes. There are besides a number of private libraries, containing between 500 and 1000 volumes each.

AN ATHENÆUM IN CAMBRIDGE. Prof. Agassiz, at a lecture before the citizens of Cambridge announced that Edmund T. Dana, Esq., of that city, had presented a valuable lot of land on the Main street, containing ten thousand square feet, for the purpose of an Athenæum. The gift is upon the condition that the building be erected within two years. [Traveller.

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